

A  
DISCOURSE  
OF THE  
EXCELLENCY  
OF THE  
Heavenly Substance.

WHICH IS  
Useful for the Present, and  
so may be for Future Times.

*by John Tricker,  
brother of Dr H. H. New,  
Sculptors of the City.*

And every one that hath forsaken House, or  
Brethren, or Sisters, or Father, or Mother,  
or Wife, or Children, or Lands, for my  
Names sake, shall receive an hundred  
fold, and shall inherit everlasting life.  
Mat. 19. 29.

*Chapman & Co. Davies  
1635*

LONDON,  
Printed in the Year 1673.

DISCOURSE  
OF THE  
EXCELLENCE  
OF THE  
CHRISTIAN  
RELIGION

Useful for the Present, and  
to many for Future Times

And contains the most useful  
and necessary instructions  
for the Christian  
in all the duties of  
his religion, and  
the most useful  
and necessary  
instructions  
for the Christian  
in all the duties  
of his religion

LONDON,  
Printed in the Year 1727.





A N

## EPISTLE

TO ALL,

Both in *England* and *Wales*,  
that have been spoiled of their  
Goods, before, or since *March 25.*  
last; or that may thus suffer for  
that Religion which hath its Foun-  
dations only laid in Divine Insti-  
tutions.

CHRISTIAN FRIENDS,

**I**T's not necessary that you (or the  
World) should know the Author  
of the ensuing Treatise; who is  
desirous for several reasons (not to be  
mentioned) to conceal his Name. It  
may suffice that he shall be known at  
the day of Judgment, when he hopes  
with boldness, and confidence through  
the Merits of his Redeemer to own this  
work.

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Whilst

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Whilst others Dedicate their Books to Princes, and Nobles, to obtain their Patronage, and to acquire their Favour, or to procure some Profit, and Advantage to themselves thereby: (though too often to attain their ends, ~~commit the guilt of most~~ <sup>commit the guilt of most</sup> ~~for did~~ <sup>for did</sup> ~~adulations~~ <sup>adulations</sup>.) I thought fit to Dedicate this to you; <sup>How poor</sup> <sup>and despicable</sup> <sup>so-</sup> <sup>ever</sup> you be in the world, yet your owning and defending it, shall be judged by me an honor sufficient put upon it, and it's all the profit I shall expect from it; for I have not propounded to myself any emolument or advantage by the publishing thereof.

When I heard how barbarously, and inhumanely you were used; that you who are Protestants should suffer more by those that pretend to be of the Reformed Religion than Papists do, or then in some places, Protestants do by Papists (who rarely are defective in Cruelty) it prevailed with me to write  
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what I judg'd might be seasonable in some degree, for your support and comfort, and to enable you unto a patient toleration of your deplorable oppressions.

Though many have writ well, and substantially of sufferings in the general; yet I know none that have treated of this Particular Subject (except in some Collateral way) which now I do. For had it been already done, I should not have engaged therein; judging my self unable to add (by way of supplement, or amendment) to the work of any other.

I wish this work had come into the world more fit'd and polished, and that it were so elaborate that none might dislike it. But as when a man is exceeding hungry, and thirsty, coarse Bread, and impure Liquors are better then none; so this Coniuncture, when so many are exposed to such cruel rapine, and such great havoc made of  
their

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their Goods ( that it maybe difficult without succumbency, and sinking to stand under the burden ; or with a sedate, and composed temper of mind to bear the same ) a few truths ( though crudely, and indigestedly delivered ) concerning the most Excellent Substance in another world may be better than none, both for their Consolation, and Sustentation

What I have done, had in a very little time both its Conception & Birth, which makes it more without Form; and it may be, expose me to severe Censures for too much rashness, and inconsiderateness. But being Alarum'd by so many Cryes of Wrong, Injustice, and Cruelty ( such as most Heathens would abhor ) that you labor and groan under, I was resolved to incur the danger thereof, rather than take much time for its Cultivation, or to send it better accomplished, and accoutred into the world; least while the

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the Cordial was too long a preparing,  
too many Spirits might languish and  
faint.

What Common Equity (such as  
universal humane Reason consents to)  
is in the Late Act against Conventi-  
cles; and how agreeable it is to the  
Fundamental Laws of our Nation,  
and the Laws of the Supreme Legis-  
lator (God himself) shall one day  
be known, when all Disputes, and  
Controversies concerning the same  
shall be concluded, and have an eter-  
nal Period put thereunto. But you  
suffer not according to the strictest ri-  
gour of that Law only, but far be-  
yond it, and indeed in a way very often  
most Contra-legal, and excentrick to  
all Law; many Instances whereof  
might be collected together, and expo-  
sed to publick view, to let the World  
know, how much his Majesties peace-  
able Subjects, only for worshipping God  
according to his Word, are made a  
prey

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prey to the boundless Avarice, and unlimited malice of many Justices of the Peace, and beggarly Informers, encouraged by them.

(As Some of you have had your standing Corn, some your dwelling Houses, your Work Tools, your wearing Apparel; yea your very food seiz'd, and distressed. Some of you have had your Houses rifled, and emptied of all that you were possessed of, leaving you neither Bed, Stool, Chair, Pot, Pan, or Spoon, &c.

Many of you have been fin'd for others that are not poor, and when distresses have been Levied upon your Goods, they have been most unreasonable, by many degrees in worth exceeding your Fines, and then sold at a under value; as Cows, and Bullocks for 2s. 6d. and Sheep for 1s. 6d. and 1d. a piece: many of you have had your Doors, with great force and violence, broken open to rake Distress, though

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though the Act against Coverticles doth not Authorize, and Warrant Officers to do. All which (with many more things that might be enumerated, and specified) are sufficient to demonstrate to the world how injuriously, and mercilessly, you are dealt with.

This is the Aggravation of your affliction, and makes the burden thereof more ponderous and heavy, that when you become Complainants you can have no redress, or relief. If you appeal to the General Sessions, there your Judges (as the major part) are both Enemies, and parties concerned; and what Furies are, woful experience tells you. If you Sue at Common Law, you usually find great addition made to your pressures. All sorts of Officers are usually your violent and impetuous opposers. Grand-juries, and Petty-juries (if your concerns lie before them) are commonly your implacable

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Enemies, and are strongly resolved to ruine and destroy you: So that with the Prophet you may complain (after all endeavours to have right) That Justice standeth a far off, and Equity cannot enter, Isa. 59. 14. And with the Poet, — terras Astraea reliquit.

From whence all this wrong, and violence proceeds you well know. Were the Crown as cruel as the Mitre no doubt, not only your Estates, but your Lives would be taken from you: which shews how little it partakes of the Divine Nature whilst it sports it self, and laughs at the miseries of the innocent, and is continually contriving their Destruction.

What shall you do in these doleful Circumstances, but look up unto Heaven, and derive joy from that Substance which is invisable, and immortal there. And whilst your persecuting Adversaries are not ashamed scoffing, let us say when they have made great havock



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havock of, and most unmercifully torn  
away your estates from you. Take  
now joyfully the spoyling of your  
Goods. (As that grand  
Apostate Julian said to  
the Primitive Christi-  
ans, as a dishonorable  
reflexion upon Mat. 19.

*Perridulus erat  
Julianus ille Apo-  
stata, qui hunc lo-  
cū exagitant, quæ-  
rentium centum  
etiam uxores ha-  
biturū esse Chri-  
stiani. Beza in Luc.*

29. Have you an hund-  
red Wives, &c. (when he had de-  
prived them of those outward com-  
forts) Let them see and know that  
you can do it.

What you have suffered (which  
God in his infinite Mercies pardon  
them for) from those that boast them-  
selves to be of the Church of England,  
and glory in that denomination ex-  
clusively of all others (to whom that  
Scripture may be most aptly and pro-  
perly applied, Mat. 66. 5.) - We Your  
Brethren that hated you, that cast  
you out for my Names sake, said, Let  
the Lord be glorified, but he shall

(John)

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appear to your joy, and they shall be ashamed. ) you know; but what you may suffer from those that are of the Church of Rome you know not. Expect, and prepare for fiery trials from them, endure and conquer them all from the fore-views of the future immortal Glory, from the prospect of this Heavenly Substance. Let it encourage to take joyfully, not only the spoiling of your Goods, but your Lives also, if God call you to it.

I never expect that those that are such incompassionate and merciless Persecutors of you now (whatever Sphere they move in, whether Magistratical or Sacerdotal, or have a much lower station) will be persecuted with you for Divine Truth. It's very probable that persecuting Protestants will (when it's conducive and subservient to their Interest) prove persecuting Papists. But yet I hope that many of the Church of England  
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( whose

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( whose laudable Calmness, and Moderation is known, and whom I believe to be seriously Religious, and principally mind and intend the Salvation of their Souls ) will suffer the loss of all things with you, rather than comply with the Romish Superstitions, and Heretical Doctrines. The ensuing Discourse is not Calculated only for these present days wherein you suffer, but for the future, wherein both you ( who are dissenters in some things from them ) and they may equally be concern'd.

Though the immediate, and direct intention of this Treatise is for those that are, or may be impoverished for Religions sake, yet it may be of use likewise to all Gods Children, who by some cross afflicting Providences ( and not by their wickedness ) are reduced to a low condition in the World. That as the Prophet Habakkuk saith, ch. 3. 17. Although ( in respect of them )  
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the Fig-tree shall not blossom, neither shall fruit be in the Vines: the Labour of the Olive shall fail, and the Fields shall yield no meat; the Flock shall be cut off from the Fold, and there shall be no Herds in the Stalls: Yet their hearts may be supported, and comforted from the expectation of this Better and Enduring Sub-  
stance Poverty. Like an Armed Man comes both into the City and Countrey, and many of the Heirs of Heaven are involved in this Common Calamity. God teacheth them by his Providences every day, that Riches are uncertain things, as his sacred Word tells us, 1 Tim. 6. 17. and sheweth them good reason for that exhortation of his, Prov. 23. 4. Wilt thou set thine eyes upon that which is not? for Riches certainly make themselves wings, and fly away as an Eagle towards Heaven. And seeing this is become such a Common, and General Experience, how  
strong-

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strongly, and powerfully should it invite and persuade all that hope for the Treasures of Eternity, to advance and raise up their Souls to a fixed view, and frequently to revolve the serious thoughts thereof in them, that they may be solaced and refreshed therewith.

I earnestly wish that the ensuing Discourse may be a Spring of Joy, a Breast of Consolation, a pregnant Honey-comb of Sweetness to all your Souls and mine (which hath, O blessed God, in some measure, often been relieved by it) for which he shall pray to Almighty God, who hath suffer'd in various kinds, and to high degrees, and who am still your Fellow-Sufferer for that, which I do not in the least doubt in the most Terrible-joyful-day of the last Judgment, will appear to be the verity of Heaven, for that Truth which is the Off-spring of the most Veracious God, even the Truth as it is in Jesus Christ, Eph. 4. 21.

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I have not the Confidence to recommend this Treatise to the reading and perusal of men that are of refined Reason, of Sublimated Intellect, of Acute Wits, and Profound Judgments, of Enlarged, and Comprehensive Capacities: It's only fitted and accommodated to the Vulgar and Common: yet I desire such would seriously study the Text that is the Foundation of it out of the teeming Womb whereof this weak imperfect Infant is taken, that they would penetrate into its Bowels, that they would by a most serious, and industrious investigation, and search, find out the Heavenly Mine, and Rich Treasure that is in it; that hereby they may be brought to disesteem all Earthly Treasure in Comparison thereof, and may get their Affections weaned from all mortal, and earthly Good things, and may live as those that are Mortified, and Crucified to this dying, deceitful World.

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I know there are many Ministers in these Nations who have suffered the loss of their Goods (not for a sullen peevish humor as many are pleased to charg them severely with, and calumniate them for but for Conscience sake; & I acknowledg these men much more Worthy and Learned than my self, and that their Parts and Abilities would have fabriated a much more curious and amiable Piece (for the honor of that Cause for which they suffer) than this is, and I heartily wish some one of them had seasonably done, that so it might have com: abroad into the world in a better dress, with fewer defects, & imperfections, less crude & immature, and so might have been good suited to the most Critical, Curious and Generous Palates. That it is not embellish- ed and enriched with the Gold of Learned Mens Mines, renderd delect- able and pleasant with many of their Flowers, that it is not beautified with

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the Ornaments of various Readings out of Fathers and Schoolmen, and Classick Authors, the many Avocations that I have had from my Studies (to my great grief) must make an Apologie, and plead excuse, having not known for above ten years (by reason of almost constant and uncessant storms I have been tost and hurried up and down with, though blessed be God not for Wickedness) scarce what it is to converse with my Books, and yet I am scarce arrived at declining years, or come to withering and wrinkling Old-age. But however, if any of these faithful Servants of Jesus Christ shall honor me so far as to cast an eye upon my imbecil Labours, or read them thorow, I earnestly wish God Almighty may bless the same to them, and make (as many times he doth weak means) effectual to accomplish a most high, and noble end (subordinate to the Glory of himself) viz. their steady, invariable,



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able. and uninterrupted course, and motions in the way of Truth and Holiness ( wherein I am fully satisfied they are ) that their Retrocessions and Defections from so good and honorable a Cause may be prevented notwithstanding the highest degree, and longest duration of their Trials and Troubles.

I know some may scornfully, and scoffingly say, what need is there for these Nonconformists to read such a Subject for their encouragement; What have they lost? do they not live better, and more plentifully than ever they did? This is usual and frequent language diffus'd through England, and other places: to which it may briefly be replied, there is no thanks due to those that assert it for the same. Have not they, and their party taken the most effectual course, and means they could to starve, and famish those above mentioned? They shewed them not so much mercy, as was shewed to  
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them in the late times of Usurpation: For they tear away all from them, allowing them not the fifth of their Benefices, (as then was, whether small or great) not suffering them to teach School, to get bread for their Wives & Children, not to live in, or come within five miles of a Corporation, or place where they had preached, to cut them off from all relief; not to Preach privately to their Friends (by one Law if they were above five, by another if above four, & above the Age of 16. the Iron Yoke whereof many have sufficiently felt) a Cruelty they felt not under the Government of those, it's acknowledged were Tyrants & Usurpers: For several of them had their Conventicles (some whereof consisted of considerable Numbers, witness the Canary House in the Strand, privately and peaceably. It's Notoriously known that those very men who in those times were ejected for most Enormous Scandals,

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as Drunkenness, Uncleanneſs, Swearing, Sabbath-breaking, and for Ignorance a large Catalogue whereof can be yet produced) had more mercy & favor ſhewed them, than theſe men that cannot be proved guilty of any ſuch things, nor were they the Crimes layed to their charge, for which they were laid aſide. It's known, and can be proved that ſeveral of the more ſober Epiſcopal Miniſters, or if you will (as they term themſelves) Priests, though they were caſt out of one Benefice, they were put into the poſſeſſion of another, & that ſometimes of equal profits, and if not ſo, yet what did afford them a preſent Livelihood, & Subſtance. It can never be proved (tho it's frequently aſſerted) that this merciless and bowelleſs uſage is Lex talionis, the Law of Retaliation, for ſuch Laws were never made againſt them, as have been (by their procurement, and where-in they greatly rejoyce) againſt theſe.

And

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And if there were any such Laws then, they were either good or evil; if they were good, why do they condemn them; if they were evil, why do they imitate them?

If it be said that such Priests, and some that were accounted Fathers of the Church, begg'd in those times their bread, had scarce cloaths to cover their Nakedness, & shelter them from the Storms and Cold, travel'd up & down a foot, and had scarce beds to lie upon, and that some of them dyed for want; whereas the Nonconformists are full fed, their Cheeks are plump (though few, or none of their Noses be very red and fiery, their Faces (except what's occasioned by natural infirmities and distempers) of a deep Scarlet dye, or look most formidably as if they were wash'd and steep'd in the Sanguine juice, or blood of the Grape) their Aspects and looks brisk and lively, they wear good Cloaths, and ride  
good

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good Horses To this it may be replied, that one Reason why many of them were reduced to such scarcity & want, was their intemperance, their excessive drinking, being sworn Slaves to Pots of good Ale, and Bottles of Wine and indeed most of what they got was Sacrificed sometimes to Bacchus, and sometimes to Venus (which two will devour and drin<sup>k</sup> up an Ocean of Treasure, and consume vast Mountains of Gold and Silver) but those that were not guilty of such bestial lives and conversations, but were men of great Sobriety and Civility, and yet suffered such want; it shews that God did not take that care of them that now he doth of others; and that there is not so much Religion (which makes mens bowels tender, and their Charity diffusive and extensive) to be found among the Sons and Daughters of the Church, as among those that are dissenters from her, and too frequent-  
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ly (though injuriously) branded with Schism.

But however plentifully now they live, was this by an eye of sense, and reason foreseen when they voluntarily left their livelyhoods and Benefices rather than make Naufrage, & Shipwrack of Faith and a good Conscience. Certainly they did not then consult with flesh and blood, or act like men whose Souls are under the Dominion of their Senses, for these would strenuously argue, and plead against their practice, against their Nonconformity, telling them the many difficulties and straits and hardships they must expose themselves to pass thorow, and make their lives miserable and wretched with. Unsanctified Reason (which always opposeth the Interest of God in the world when abstracted from a mans own) would never plead for this, or pass an Approbative judgment upon it. Such Questions would be put thereby,

by, and by unduly if thou laid down  
thy Ministry, and leave thy Parso-  
nage, or Vicarage, &c. how wilt thou  
subsist, how wilt thy Wife and Chil-  
dren be maintained and provided for;  
or how wilt thy Children be fashionably  
bred, and well educated? thou hast  
no estate now set before hand with  
the world, there are no probable ways  
in view how thou shouldst be supplied  
with thy daily bread. I have known  
these things frequently urged by  
Friends and Relations, to make many  
Ministers Conform, who could not be  
conquered thereby, but most heroically  
and resolutely resisted the temptation.  
And that such carnal reasonings must  
in all probability be in most Noncon-  
formists, appears from the Confessions  
of several that this was the ground of  
their Conformity. They knew not how  
they and their Families should be  
maintained without it, or if they did  
not what would become of their Wives  
and





THE SECOND.

Upon that they should be tried  
owned for sect, as hereticks, when  
they had their public maintenance  
by trade and that they loved to  
murmur, & quarrel, if any of their  
of Abraham, & another case, how  
a. is it that against hope, they  
lived in hope.

That God hath raised them up  
my Friends it certainly may  
do this prove, that though they  
be ejected, and cast out by unchristian  
men, yet they are not rejected  
cast out by God: and if it be not an  
infallible demonstration, yet it is a  
argument to prove that their cause is  
well pleasing unto, and approved of by  
God: that it hath the friendship of  
many good men.

What will be said of this? that  
it is but a quarrel in the midst of  
the biggest oppositions: that  
more there is, the more it is up  
it is.

with Triumph, the more it dilates and  
glorifies itself. Long and great Perse-  
cutions have at last discomfited and  
brought to nought, and Heretics; but  
truth after all hath prevailed, and  
appeared to the censuring world; and  
like the Sun after a short Eclipse, or  
some black Vizard, and dark veiling  
cloud cast over his Face, hath shew'd  
and shew'd forth with greater Beauty  
and Glory, and pass'd forth more  
plentifully his brightest Beams. We  
know that in the late times Prola-  
tine, and a Ceremonial Religion could  
not stand before Humane Power, and  
Papist Laws (though working so se-  
vere, nor so many as are now made a-  
gainst that Thing, and that Religion  
which both have branded, and stigma-  
tized with the most odious Nick-  
Name) how did they fall before them  
like Goliath before the Ark: how  
quaintly did they shrink into nothing  
and disappear: seem'd to be annihil-  
ated,

ated, or at least maintained; and  
like some smaller Animals (that lye as  
dead in the Winter, till they feel the  
power of the Vernal Sun, and are awak-  
ning and enlivening heat) did those  
things lye dead in the cold winter of  
Adversity, and so continued till the  
benign Raies and Influences of  
Regal Authority (at his Majesties  
happy Restauration) did reanimate,  
and inspire them with a new life; which  
if they were but once suspended, we  
should quickly see them lye again.  
They can only live in the warm Sun-  
shine of his Majesties Royal Favour:  
Let that be withdrawn, and the Civil  
Power set against them, and they will  
soon be lifeless, and so deeply buried  
in the Grave of Oblivion, and Con-  
tempt, as never to have a Resurrection  
to any Grandeur, or Glory more.

Though it's Confess'd that many  
Puritanismists are bountifully pro-  
vided for; especially such as live in  
West-

## The Spindle.

Wealthy and Populous Cities, Corporations and Towns, where they have large Congregations to Preach to, as if they be abarred from this, yet rise in their hearts and respects, and wish such may not too little regard take with others, and have as few Standers compassionate respecters of their poor conditions, look not lightly and superciliously upon them, as of too inferior a condition, and too much their Neighbourhood, and coming too low, when necessitated thereto, impute any doing of such like Ambition, Pride, and Selfishness among, and some of Ecclesiastical Spirit peaking up in Nonconformists, we may make them yet pass through a hotter fire to refine them, and prepare a narrower and finer fire to refine them with. I say, though this be so, yet there are many good Men of great Worth both for Learning and

and many that have been, and are  
are much pained with poverty, and  
much great Suffering and sorrow  
trials, engaged unto it which yet they  
feels God they stouthe, and they  
endure great hardships, and yet  
they are contented not so much as some  
my Country is so, who have some of them  
and others go to the perdition. Yet  
they (as they say) in many a way  
cannot make good deeds, and mean  
kind of benevolence, and they are  
going along in the way, and taking up the  
refuge in the way, and for not paying  
to the world, and to you him. Some  
think they are damned (as wild  
spirits, and Devils of Hell) with the  
no doubt, but the Bayliff, which is  
frigate, and the other Holy beings in  
the night, who make them sober, and  
good husbands, and perhaps keep  
them in the world, against their  
will, and for a long time by reason of  
the diligent and Hawk-eyed Attendants

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dants, they are made so happy as not to go to Gods House, and not so miserable as not to go to an Ale-house, that Joan may fill them the other Jugg. But these afflictions and troubles, I do not here the poorest Nonconformists meet with. Sometimes not only the inferior, but the dignified Clergy complain they want mony, notwithstanding their great Revenues and large In-comes, while the poorest Nonconformists are not querulous, but still and silent, (being contented with to thankfull unto God for that measure, that little which they have) what is the Reason of this, but besides that which is natural their toping, their exhausting and emptying of Bottles of Sack & Claret till 10 or 12 a Clock at Night, and sometimes longer, their ingurgitating and swallowing down so much Wine, and strong Liquors too frequently to Ebriation, their Luxury, and Profuseness, their Courting now  
and

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and then a Madam (who must be generously and nobly treated, and who because she is Morally light, must be made Physically heavy; their Complementing, in a private recess, some pretty Miss, (who though a beautiful, yet a chargeable Creature; for these are the insatiably voracious Barathrams, the deep Ditches and Pits that absorb and swallow up all; the Idols that devour whatever is sacrificed to them, whose flaming lust consumes more treasure and wealth than all (especially the late) most violent eruptions of Aetna's fiery subterranean Furnace; or all the fires that have wasted and destroyed Houses, Ships, and Cities, since the Creation of the World, or fire was first kindled upon Earth.) Their only <sup>appearance of</sup> close and comfortable importance; <sup>Parker, it is</sup> I say besides that which is natural, the <sup>relayed upon</sup> want of the secret blessing of the Al- <sup>by Samuel in</sup> mighty, that sacred Text in Job 20. <sup>his House.</sup> 22. being verified and fulfill'd fig-  
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nally

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nally in them; In the fulness of their sufficiency they are in straits; while the others by the Donation of his blessing, in the midst of straits have what is sufficient for them. As the Apostle saith, in 2 Cor. 6. 10. As having nothing, yet possessing all things. No doubt those that talk so much of the Non-Conformists living so well, grudge them the bread they eat, and some of them are fill'd with malice, and madness that they are not starv'd: An eminent instance bereof, we have in a Bishop, who when he went his Visitation in his Diocess, was very inquisitive to know how the Non-Conformists were maintain'd, and who supply'd them? In pursuance of his end, he employed several to search it out: One of them when he was upon the scent, not being able to understand where the Game did lie, comes to a Minister (whose learning and parts are sufficiently known in the Country where he  
lives)



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lives) to be informed of this thing, declaring to him that he was commanded so to do by the Bishop? To whom the Minister replies, come, and I will shew thee how I live: Look into this Pot and see a piece of good Beef boyling, go and tell the Bishop I live by eating such good Beef.

Whether the Non-Conformists have more or less, blessed be the Self-sufficient, and All-sufficient Jehovah, that they stand not to the mercies of their Enemies for their present sustenance, and comforts: Let his Name be magnified and celebrated for ever: Let Heaven and Earth be filled with his Praises: Let sacrifices of thanksgiving be continually offer'd up, and songs of the highest gratitude and thankfulness continually poured forth unto him; that they are not necessitated to beg their bread from door to door, and especially at the doors of their Enemies, (some whereof have

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heretofore begg'd their bread at theirs) and are not complaining and crying out for want of bread, and no friends to supply them with it.

I do not doubt but the same Principle of Religion which at first (when they could have no rational prospect of a livelihood and subsistence in the world) obliged them unto, and engag'd them in the way of Non-Conformity, doth still, as another soul, act the Generality of them unto perpetual and constantly progressive Motions, a steady and resolute perseverance therein, and produce an invincible and inflexible non-compliance with (till they see better grounds, and clearer reason for the contrary than yet they have done) an apprehended error and evil.

All the Non-conforming Party are not men of sneaking and sordid Spirits, some are as highly and truly generous and noble, as those that do most debase and vilifie them; and it's very irksome

## The Epistle.

some and ingrateful unto such to live after an  
Elcemosynary manner, dependently upon others,  
which too frequently prostitutes and exposeth  
them to a contemptuous and slighting carriage  
of some even among their own Party, very  
unbecoming and unsuitable to the notions of  
their Function, which God never appointed to  
be either constituted or supported by riches, or  
to be built upon some lofty (though quickly de-  
prest and level'd) Mountain and Pyramid of  
worldly dignities and Grandeurs, or the highest  
conceiv'd of any earthly fading Glories.  
I know the Consideration of this hath been  
more a temptation to some of them to con-  
form, than all their other sufferings, or any  
avaritious greedy desire to accumulate and heap  
up these lower perishing Treasures, but the  
consideration of their duty to God, the fear of  
displeasing and dishonoring him, the resignation  
of their wills, not onely to his preceptive,  
but providential will to be disposed of by him,  
and provided for in such a way as he in his infi-  
nite and unerring Wisdom thinks best and fittest  
for them, hath efficaciously attemper'd and  
fram'd their spirits hereto, and wrought a com-  
placential acquiescence in the same, whereby  
they still conquer the Temptation.

But to close up this Discourse (which I sup-  
pose is not pleasing to the Palate, nor grateful  
to the Taste of every one) would we be satisfi-

## The Epistle.

ed with some rational account how these Non-conformists came with so much Promptitude and Readiness; with so much Alacrity and Cheerfulness to forsake their Benefices, and present Livelihoods; when Sense and carnal Reason could make no discovery of, and way wherein they should be provided for: I shall only briefly offer this; that as they were men that had Preacht up frequently, and zealously prest and urg'd others to live by Faith ( a life so vilified and contemn'd by, and unknown ( as to its excellency and usefulness ) unto many, yea the far greatest part of the World ) so that they would hereby give a clear demonstration that they could live upon their own Doctrine, that they were no strangers to this most sweet and sure, and noble conquering life. That they have their own souls principled with that faith which is The Substance of things hoped for, and the evidence of things not seen. That they can fixedly depend upon, and confidently trust the infinitely who knows how, the Almighty, and All-sufficient, who can and is able, the most merciful and faithful God who will certainly take care of, and provide for them. By this Faith can they suck in the exuberant sweetness of his most precious promises. And would you farther know how they came to find so many bountiful Friends and Benefactors; I may tell you, one reason is Gods blessing his word and  
Doct.

## The Epistle.

Doctrine which they Preach, making it take place in the hearts of so many which begets a fervent and pure love towards them; and likewise His Truth, which obligeth him so eminently to fulfil that Promise (which is worth more than all the Crowns, and Kingdoms in the world) Mat. 19. 29. with many others that are their choicest and chiefest Cordials, as Psal. 37. 3, 19, 34. Psal. 33. 18, 19. Job 5. 22. At destruction and famine shalt thou laugh. Heb. 13. 5. .... for he said I will never leave thee nor forsake thee.

Now I hope that you to whom I Dedicate this Discourse (many of you being a poor and an afflicted people as the Prophet speaketh, Zeph. 3. 12.) as you will rejoyce in the spoiling of your Goods from the consideration of this excellent Heavenly Substance, so you will live above, and not be discouraged with the opprobries and obloquies, the insolencies and insultations of all your Enemies. That whatever be their most conwitiating language, dirty detractions, dishonorable reflexions, scornful & disdainful conculcations of your Good Name, you will not value them. How little should Rhetorical Railery, the Extracts and Quintessence of Billingsgate, trash and trumpery; the froth and foam of the black-foul-mouth'd Female Scolds there, suckt in and spew'd up again with all the envenom'd Darts of Apostatical

*This alludes to Paul's sermon of a persecution. This may seem to be a just*

*Malice.*

*A special discourse: the book was called a sermon of religious piety. it was answered by the same author.*

## The Epistle.

*Malice (the best Ornaments of many Books the Authors whereof are the Degenerate Off springs of pious Parents) signifie to those who have the lively hope of this Substance, in the possession whereof they shall be Crowned with immortal Honour.*

*Possibly after your present sufferings you may have a Calm, a lucid Interval; some Sun-shine, some intermission of your pains and grievances: But though this should be so, yet look and prepare for Storms and Tempests; black and dismaying clouds and darkness; a return with double rage and fury of your Torments. You have not yet resisted unto blood, for Truth. God grant both you and I by this Better, and Enduring Substance may be so fortified and encouraged to be faithful to the Death, that according to Gods Promise, Rev. 2. 10. we may by him have given to us, the ever-flourishing, and flourishing Crown of Life: for which I bow my knees unto the God and Father of our Lord Jesus Christ.*

Farewel.

# ERRATA

The following are the errors which have been discovered in the  
 proof of the preceding paper, and which have been corrected in the  
 present edition. The errors are of two kinds, some of which are  
 of a trivial nature, and some of which are of a more serious  
 character. The errors of a trivial nature are those which are  
 of a purely technical character, and which do not affect the  
 substance of the argument. The errors of a more serious  
 character are those which affect the substance of the argument,  
 and which are of a more fundamental nature. The errors of a  
 trivial nature are those which are of a purely technical character,  
 and which do not affect the substance of the argument. The  
 errors of a more serious character are those which affect the  
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 fundamental nature. The errors of a trivial nature are those  
 which are of a purely technical character, and which do not  
 affect the substance of the argument. The errors of a more  
 serious character are those which affect the substance of the  
 argument, and which are of a more fundamental nature.

## ERRATA.

**P**Age 2, line 15, read *Emolument*, p. 3. l. 22. *Sein*, p. 4. l. 14. dele *be*, p. 7. l. 15. r. *as so*, p. 14. l. 4. r. *Intellest*, p. 15. l. 10. r. *fabricated*, l. 14. r. *done it*, p. 16. l. 20. r. *make them*, p. 22. l. 17. r. *and pass*, p. 24. l. 30. 8040. p. 25. l. 14. r. *cast off*, p. 26. l. 6. r. *victorious*, p. 28. l. 10. dele *and*, p. 34. l. 5. for *Notions*, r. *Honour*, p. 35. l. 6. r. *for and*, & l. 13. dele *that*, p. last l. 19. r. *flouring* for *flourishing*.

Page 1, in the Orig. read *μῦα γὰρ ἀνθρώπων*, p. 5. l. 10. r. *scibant*, l. 11. dele *Beza*, p. 10. l. 2. r. *with receiving*, p. 13. l. 15. r. *obnoxij*, p. 14. l. 11. r. *Pleonasm*, l. 25. *confusion*, l. 28. r. *amply*, p. 15. l. 12. r. *γὰρ ὁ μὲν*, p. 17. l. 13. r. *debilitated*, p. 19. l. 11. r. *the*, p. 25. l. 25. r. *was*, p. 29. l. 9. r. *precipitations*, l. 12. r. *nor*, p. 30. l. 13. r. *that*, p. 13. l. 25. r. *their souls*, p. 33. l. 17. r. *feelingly* for *believingly*, l. 29. r. *life*, p. 34. l. 1. r. *through*, l. 7. r. *Assimilated*, l. 13. r. *helping*, p. 38. l. 9. r. *Society*, p. 43. l. 7. r. *or*, p. 44. l. 5. r. *ἀδυναμία*, p. 45. l. 3. *rain*, p. 48. l. 12. r. *there often is*, p. 56. l. 6. r. *exulting*, p. 66. l. 11. r. *mediately*, l. 19. r. *mediate*, p. 71. l. 17. r. *cistive*, p. 74. l. 2. r. *fewer*, p. 81. l. 2. r. *beliefs*, l. 3. dele *to be*, p. 83. l. 5. r. *that for they*, p. 84. l. 20. r. *infinitely*, p. 99. l. 9. for *mortal*, r. *moral*, l. 30. r. *Cancaism*, p. 192. l. 12. r. *how so*, p. 101. l. 30. add *all*, p. 102. l. 3. r. *but most of them*, p. 104. l. 9. r. *valuable*, l. 10. dele *which*, p. 106. l. 8. r. *each*, p. 119. l. 1. r. *this for they*, p. 143. l. 5. r. *Attaining*, p. 152. l. 17. r. *Zenith*, p. 262. l. 1. r. *will for*, p. 163. l. 29. add *to his younger Son*, p. 165. l. 1. r. *and nature*, p. 166. l. 8. r. *to lose for Christ*, l. 12. r. *exiguam*, p. 161. l. 12. r. *Pratibutions*, p. 102. l. 16. r. *they will*, l. 18. r. *for him*, p. 193. l. 4. r. *Providences*, p. 168. l. 5. r. *language*, p. 199. l. 1. r. *or would you*, l. 18. r. *were more*, p. 202. l. 30. add *then must it is go*, p. 203. l. 16. dele *Ged*, p. 205. l. last. r. *declaratively*.



DISCOURSE  
OF THE  
EXCELLENCY  
OF THE  
HEAVENLY SUBSTANCE.

HEB. 10. 34.

And took joyfully the spoiling of  
your Goods, knowing in your selves that ye  
have in Heaven a better and an enduring  
Substance.

The Introduction to the Text.

There is some Controversy about  
the Author of this Epistle :  
Some have ascribed it to Ber-  
nabas, some to Luke, others to  
Clement; but generally it is agreed, and  
received that Paul was the Author of it.

mon

B

Both

2. **A Discourse of the excellency**

Both because all Antient Greek Writers, and also divers Latine, have constantly acknowledged it, as also the Supercriptions of the Greek Testaments hold forth this Title. And many learned Divines who have been curious, and laborious in their investigation and search; affirm that all Greek Copies (save one) bear this Inscription. That *Paul* was the Writer of this Epistle, doth farther appear by comparing *Heb. 13. 19.* with *2 Tim. 4. 16, 17.* whereby it seems he wrote it to the *Hebrews* from *Rome*; when after his first defence before the Emperor *Nero*, he had received hope of his releasment: and then thought shortly to come again to *Jerusalem* with *Timothy*, to visit them; unto which Visit, this Epistle seems to be a prologue, and preparation. And the Apostle *Peter*, *2 Pet. 3. 15.* testifieth that the Apostle *Paul* had written to the *Jews*, unto whom he writes; which cannot with any probability be understood of any other Epistle but this. But suppose we had not an unquestionable, and an indubitable certainty of the Writer of this Epistle; yet we have such a certainty, that it is Divinely Canonical; both from it's consentaneity, and congruity, with other parts of the sacred Scriptures; and also from

from the effulgency, and beaming forth of an Heavenly Authority in it: every line sparkling, and being pregnant with Divinity; which is sufficient to command from us a firm credence and belief of the same.

The Author of this Epistle, writes it to the Jews, ( who having received the Gospel, continued in Judea before their dispersion ) whom he calls *Hebrews*, because they were descended from *Abraham*, who is called an *Hebrew*, *Gen. 14. 13.* either from *Eber* ( because those who descended from him kept the antient Language, and true Religion of *Heber*, therefore he rather than any of his Ancestors of the Posterity of *Eber*, was called an *Hebrew* ) or from the Hebrew word ( *Queber* ) signifying a passage, because he passed over the River *Euphrates* coming out of *Caldea* into *Canaan*. The Jews loved to be called by this Name, *2 Cor. 11.*

*22. Phil. 3. 5.* wherefore the Apostle also gives them the same. Or as some think he calls them *Hebrews* to distinguish betwixt those Jews which dwelt at *Jerusalem*, and in the circumjacent places, who still used the *Hebrew* or *Syriack* tongue, called therefore *Hebrews*, and those who dwelt

## A Discourse of the Excellency

among the *Greeks*, called therefore *Grecians*. That they are distinguish'd *Acts 6. 1.* The *Latine* Translation hath *Græcorum*, but saith *Dros. de Prat. l. 5. in locum*, *Græciensium* potius. Nam *Græcorum*, id est *inimici*. *Judæi* sic distinguebantur, *Judæi Palestini*, qui hic *Ebræi* vocantur, *Judæi Babilonici* & *Judæi Græci*, qui hic *Hellenistæ* sive *Græcienses*. Hi *Græca* *Biblia* in *Synagogis* legebant, & *Græce* sciebant *hebraicam* peculiari *dialecto* utentes, quam *Hellenisticam* vocant, cujus frequens mentio in his libris, *Beza*. Fallitur enim vir doctus qui *Hellenistæ* hoc loco *dici* putat genere quidem *prophanos*, sed in *Judeorum* gentem per *circumcisionem* adscitos. Tales enim nunquam *Ebraici* quod sciam, sed ubique *Proselyti* nuncupantur, & quia hoc nomen *latine* patet (nam quamvis *advenam* significat) addere *solent* *justitiam* aut *filius fæderis*, ut dictum est.

The occasion of writing this Divine, and learned Epistle to the *Hebrews*, was a proclivity, and propensity (which he observed, if not in all, yet in a great, and considerable part of them) to Apostatize and fall from the faith of Christ, into their former *Judaism*, by reason of those storms of persecutions which violently, and impetuously did beat upon, and assault them:

them: And which did arise from their own Countrymen and Natives, the unconverted *Jews*. The Apostle having intelligence, if not a certain proof, of those vacillations, and fluctuations of mind which they manifested by reason of those raging Seas of sufferings which they were tossed upon; and fearing lest they should by the present boisterous tempests of their implacable Persecutors violent rage, and virulent fury, be driven back to their old Ceremonial, and Judaical worship (as a safe harbour to retire to) he strenuously in this Epistle laboureth to corroborate, and confirm them in that Faith which they had been receptive of, and to excite them to stand fast in it: That they might be like the immoveable Rocks in the midst of the tempestuous Sea, when furious waves, and enraged billows with the utmost of their strength attaque, and dash themselves against them.

The Apostles mind was very intent, and operous, his thoughts most sollicitous, how to prevent their dangerous tergiversations, and retrograde motions in the ways of truth. Subservient and conducive to this grand design, and noble end, he urgeth, and produceth divers most nervous and convincing Arguments, from the eminency

6 A Discourse of the Excellency  
ry and excellency of Christs Nature, Per-  
son and Offices, especially his Priestly  
Office, above that of *Aarons*, from the  
first *Chap.* to the 9th *vers.* of the 10th *Chap.*  
And having performed that work with  
such undeniable clearness and evictions,  
he advanceth, and proceeds to exhort them  
to a fixedness, and stedfastness in this pro-  
pounded Doctrine, notwithstanding their  
fierce, and fiery trials, and tribulations,  
*verse 23.* of this *Chap.* to make which more  
deeply impressive, he produceth a new  
argument from the danger of Apostacy;  
shewing how tremendous and terrible it  
is, that so if arguments drawn from the  
excellency of the former things would not  
prevail with them, and be cogent enough  
to hold fast the profession of their faith,  
and stand their ground, the consideration  
of the dreadfulness of the latter might.  
This you have from the 26. to the 32. *ver.*  
where he urgeth a third Argument (be-  
yond which I shall not pass) for their  
perseverance, *viz.* what they had already  
suffered in their minority of the Christian  
Religion, and Faith; even at their first  
entertainment, and reception thereof, as-  
soon as the bright beams of Gospel light  
were darted into them. Saith the Apostle  
did you converted *Hebrews*, when you  
were

## of the Heavenly Substance. 7

were such Babes and Children, endure so great a fight, and such wrestlings of afflictions (*πάλιν ἀδελφοὶ ἀντιμαχόμενοι τοῖς δαιμόνιοις* so is the *Orig.*) whereby Satan thought to overthrow your Faith: Could you then keep firm footing, and stand your ground? did such Heroick Spirits then possess you? was your resolution, courage, and magnanimity then so insuperable? was your puissance then such that you could conquer? How much more doth it become you now that you are grown up to a more adult state, and manhood, to have, and do this, firmly to stand to that Faith which you have so long professed. Your souls should now be much more invigorated and strengthened to receive the most wrathful Charge, and fierce Attaques of your Enemies. Without shrinking to stand before all the Batteries of Hell: Without flinching or fainting, to bear up against, and break through all the most blustering tempests in the world; that so at last you may win and wear the Crown of Eternal Life, and Immortal Glory, and arrive safe at the most placid Port, and calm Haven of everlasting Rest.

Have you already been before Beasts in the publick Shews, or have you been placed, and shewed upon Theaters, and Stages?

## 8 A Discourse of the Excellency

*Original in you, Orig:  
See the Dutch Annotations  
upon the place. So  
Beza, Calvin, Pif-  
cator, and many o-  
thers Interpreters.*

ges? or in the Syna-  
gogues, and Judgment-  
Halls, shamefully to be  
made a spectacle, scorn'd  
and laugh'd at, *vers. 33.*

Endure this still. Were  
you companions, and had communion  
with those that were so used? (that is, by  
your compassion, brotherly help, and as-  
sistance which you afforded to them; as  
also by adjoyning your selves to them)  
not being discouraged by their afflictions,  
nor dismayed at their bitter colluctations,  
and conflicts with all obloquies, calumni-  
ations, and miseries, be so still.

Have you owned me suffering for the  
same Faith, and Truth? even when I  
was in bonds, by which you did endanger  
your own Liberty? then dread not now,  
Chains, and a Prison so much, *vers. 34.*

Have you with all alacrity, and cheer-  
fulness, yea with exalting joy, seen, and  
suffer'd the hands of violence to rear away  
with all immanity, and merciless cruelty  
your goods, your estates? rifling your  
houses? dispossessing you of you proper  
inheritances? and making themselves  
Lords and Masters of the same, whereby  
you that were rich, are made poor, that  
were full, are now empty, and subjected

to



## of the Heavenly Substance. 9

to the painful pinches of disgraceful, and contemptible poverty? And hath all this been undergone from a deep and serious consideration of a better, and more enduring substance in Heaven? the plenary and compensating reward of this, and all your sufferings? Then how reasonable is it that you should endure such (yea and greater troubles if called thereunto) still? *Cast not away therefore your confidence which hath great recompence of reward,* vers. 35. Thus in this Paraphrastical way I am come to the Text, which contains two parts.

1. The Hebrews suffering; *you took joyfully the spoiling of your goods.*

2. The ground and reason thereof, and their encouragements thereunto; *knowing in you selves that you have in Heaven a better, and an enduring substance.* In the first of these we have,

1. The kind, and nature of their sufferings, or the matter thereof, *the spoiling of their goods*, *ῥῆσιν ἀπορῃσιν* *ἡρῶν*, the word in the Original signifies a ravenous, voracious spoiling, *Mat. 23. 25. Luke 11. 39.* the same word is there translated *Extortion*, which is with much violence

*Rapina dicitur cum quis quid ab altero, per vim, ac injuriam sibi cepit magis usurpat. Zach.*

lence

## 10 A Discourse of the Excellency

lence and injustice, to tear, or take away a thing, and to do it ravening. These Plunderers, and spoilers came like so many *Harpies* and devouring Wolves, or greedy Tygers, and hungry Lyons, degenerating from all laudable humanity, to swallow up, and tear away their estates; shewing nothing but the height of of ferocity, cruelty, and barbarity, as Persecutors use to do, when they can enrich themselves with the estates of the Saints and faithful Servants of God.

2. The manner of their suffering, ~~was~~ with joy, or joyfully. They did joyfully resent such a loss, such injury and wrong. Their souls were not sunk into an Abyss, nor plunged into a gulph of sorrow: their spirits were not absorp'd, or swallowed up of grief; their hearts were not put to pain, nor wounded hereby. Here were no sighs, nor groans poured forth, or extorted from them. Succumbency, and sincking under the present burden, and pressure they were unacquainted with, and strangers to. They did not lose nor part with their Estates (as *Phaltiel* did with *Michael*, when *David* sent for her, 2 *Sam.* 3. 15, 16, 17.) weeping, and mourning. Nor as *Leis* Wife  
part-

## of the Heavenly Substance. 11

parted with her pleasant house, and accommodations in unclean *Sodom*, sad and dejected (as we may conclude by her sinful retrospection, with the dreadful punishment of the fact.) Nor as a Merchant in a storm parts with his treasure, when thrown overboard into the tumultuating Sea, with waves of sorrow breaking in upon his trembling heart, overflowing, and overwhelming the same. These Christians for their great losses had no cloudy Aspects, no Sadness, nor Melancholly was visible, or could be read in their looks. Their Countenances were not fallen, nor did they bewray, or discover a dejectedness of mind, or any inward perturbations of spirit, neither were they the *Index* of any passionate concussions, and commotions or disorders in their souls. Such was their holy, and spiritual gallantry that for these losses they could not undergo, and suffer such a debasement, as to admit of violent inquietudes to possess, and tyrannize over them, nor to be set upon a rack of torturing diffident fears, corroding and gnawing cares, how they, their Wives, and Children should be provided for, and subsist for the future in the world. They were not blear-ey'd with weeping; No drops did distil, much less did floods, and cata-

## in A Discourse of the Excellency

cataracts of brinish, and beauty-withering tears gush and fall from their eyes, unless issuing, and streaming from an inward fountain of sweetest joy. There was no wayling, nor wringing of hands; crying out, Wo is us! We are undone, we are undone. Such Exclamations, and Lamentations, the serene sedate composed temper of their spirits would not admit of. The Heavens are not more clear, nor their Aspect, and face more amiable, and beautiful to behold, when the Sun shines forth in its Altitude and greatest strength, and displays all its lofty and supereminent Glory, and Majesty; thereby dissipating, and scattering the mists, chasing away, and putting to flight the envious clouds which would diminish, and darken the same; than their hearts, and faces were free from all contracting, and wrinkling discontent. Such sufferings could not be causative of one Paralysis, or Convulsion in their Spirits. They were so strengthened, *Neb. 8. 30.* expanded, and dilated with joy, that such trepidations and shakings, such *Spasms* and contractions they were not capable of.

It would have caused an extasy (and no doubt was very astonishing to their Enemies) to behold how the inward un-

seen

## of the Heavenly Substance. 13

seen joy of their hearts was demonstrated by most visible pleasant smiles (a clear evidence of a holy scorn, and contempt of the malicious oppression of persecuting Enemies) wherewith their faces did shine, and an admirable lustre was set up on them, while there was a Camabal Devoration of their Estates.

The Apostle here speaks of their joy, as if all sorrow were excluded. Certainly if they had, or did conceive any, they scarce felt it, their joy was so great that it did swallow it up, and over-top it. Saith Calvin upon the word. *Non dubitans est, quis ut homines erant affectibus obnoxio, mirorem illis acriter bonorum suorum jactura. Verum talis fuit eorum tristitia, quia gaudium hic, de quo loquitur Apostolus, non impediret: quia pauperes ipse res adversus venisset: bonorum direptione in se considerata, dolere eos tangebat: sed cum alius respicerent, gaudij materiam concipiebant, quo illud quicquid erat doloris leniebatur. Sic enim sensus nostros ceteris remanifestat ad aspectum, a mundo obducuntur. Neque aliud dico quam quod experientia pijs omnes: & certe last amplectimur quod persuasi sumus cessurum nobis in salutem. Hinc autem procedit sensum habent filij Deide circumstantibus, qua pro Christi gloria suscipiunt. Itaque nunquam in illis dolore*

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lore obruendis ita praevalet carnis affectus  
 quin erectis in Caelum mentibus, emergant in  
 spirituale gaudium. They were like to the  
 Apostles in *Act. 5. 40, 41.* that when they  
 were beaten, rejoyced that they were  
 counted worthy to suffer for the Name of  
 Christ. Or like *Paul* himself in *2 Cor. 7. 4.*  
 they were filled with joy, they were ex-  
 ceeding joyful, or did, according to the  
 Orig. *superabound with joy*: they  
 had a *Pleonism* thereof. They an-  
 swered that Command of our Sa-  
 viour, *Mat. 5. 11, 12.* *gaudeat*

the former word signifies simply  
 to rejoyce; but the latter is more Empha-  
 tical, and therefore render'd, *be*

*exceeding glad.* It signifies such a  
 joy as we use to express by out-  
 ward signs in the body, as skip-  
 ping, leaping, dancing; or as  
 if they were resolved the tem-  
 per of their minds, and their deport-  
 ment should be consonant to our Savi-  
 ours Command, *Luke 6. 22, 23.* *gaudeat*

*Leap for joy*: let your hearts  
 leap, and spring within you for joy, like  
 the Babe in *Elizabeths* womb *exultans*

*licentur lascivientes peccantes: transla-  
 titie ijs tribuitur qui prae gaudij abundantia  
 non possunt se continere, quin varios gestus  
 edant.*

of the Heavenly Substance. 15

*edant, bint, & illinc subfiliantes.* Beza Brugen. in *Hay. Evang.* It signifieth such a leaping as wanton Cattel use, and thence is taken to exprefs such a rejoycing, as fo affecteth one that he cannot but leap for joy. Thus they were like men surprized with abundance of joy at fome suddain and unexpected glad riding that makes them to dance and leap again. They were like to the Wise men in the East, who when they saw the Star that directed them to Christ, *Matth. 2. 10.* (which is an *Attick Elegancy*) *rejoyced with exceeding great joy.* Thus much for the manner of their suffering. Oh! that Christians could suffer the spoiling of their goods so now.

2. In the ground and reason of their so suffering. (Translated, *knowing in your selves that you have in Heaven a better, and an enduring Substance;* but it is according to the Orig. *knowing that you have in your selves, a better substance in the heavens, and abiding, or a better, and abiding substance in the heavens.* So the Dutch Translation. So *Calu. Beza, Piscator, and others.*) we have

1. An *et*, which is Intellectual, Knowing. The highest, &c. greatest good in the world is productive of joy no farther than it is known

## is A Discourse of the Excellency

known. There is a natural, and necessary connection betwixt these two; and therefore it was requisite that the good here spoken of should be known by them; for had they been ignorant of it, they could not possibly have derived any comfort or consolation from it.

2. We have the object of this Act. Not any toy or trifle; not any minute, and inconsiderable good; but grand and magnificent; most momentous, and weighy. It's a substance, a better substance, one in heaven, and abiding. (Such a Rhetorical climax, and gradation is here) It's a substance, as if the goods they lost were but shadows, if compared herewith. A substance therefore better than they. It's a substance in heaven which is not without its Emphasis, (of which more hereafter) it's likewise permanent, and in this respect also better than the other which is fleeting, and fading. This exact and curious description of the object is given by the Apostle you see.

1. *Absolutely, a substance.* This it must be, we cannot rationally suppose they could part joyfully with what is counted substance in, and by the world (like the Dog in the Fable) for that which is but a shadow, and hath no reality in it; or is but



but an insignificant image of a real good. Sensual Souls, and earthly-minded men who are most concern'd to please their brutish flesh; and gratifie their senses; while they neglect, are unconcern'd, and insollicitous for the happiness of their immortal spirits; they indeed eagerly pursue shadows that fly from them; and fly from a real substance (even the supreme good) that doth pursue them, and would gladly be elected, and chosen by them; But Heaven-born-souls have not their reason so debilitated, and dethron'd, nor can be guilty of such monstrous madness, and prodigious folly. Those that are divinely illuminated cannot ly under such gross mistakes concerning their true, and adequate happiness; or conceive false and delusive Idea's of the same.

2. *Comparatively, a better Substance.* As always good, either real, or apparent is the object of a mans love, desire, and choice; so it is apprehended at least, if not certainly known *Meliority* of good, (either under a specifick, or gradual consideration) that induceth and prevails with us to choose it before another, and to shew our preference of it, by parting with the other in comership for the same. When two good things are judged exactly

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to be equal, and a preponderation, (when they are weighed in the ballance of our judgments, can be ascribed to neither of them) then the same right reason that doth dictate to us at first, and bring us under its regal and powerful commands to choose good before evil, tells us likewise it is as good and convenient for us to keep, and adhere to what we are for present in possession of, as to part with it for that which doth no way excel, or can challenge a superiority to it. Had not then these goods that the *Hebrews* suffered a rapacious direption, and plundering of, been inferior to this heavenly Substance, they might justly, and deservedly been stigmatized, and branded eternally with the most infamous folly. Yea, and had not the latter as far surmounted, and surpassed the former, as the bright, and beautiful heavens do the dull, complexion'd and melancholy look'd earth, with all opaque terrestrial bodies, they might with good reason have been made the objects of all mens scorn, & derision: for what wise man will leave his present Substance, and Comfort in his Native Country, for any in a foreign, and far remote one, unless there be a very great disproportion betwixt them as to all excellency and worth, and in the

## of the Heavenly Substance. 19:

very much for his advantage. But saith the Text, *they knew they had a better Substance.*

3. Locally, by an *Hypotyposis* is this substance described; it's in the Heavens; that we may know certainly where it is, and what its matchless worth, and excellency is. When our Saviour would recommend to our choice the best Treasure, that we are capable of possessing, he tells us it's in Heaven, *Mat. 6. 20.* and these intense desires of the Soul are rightly terminated when the supream object thereof is a Country that's heavenly, *Heb. 11. 16.* of which more hereafter. This likewise highly commends their wisdom that they would let go, and part with terrene treasures for heavenly; and indeed no man is truly wise but he that doth it, *Mat. 13. 45, 46.* saith *Piscator* upon the very words in the text to this very purpose: *Quibus verbis simul coram sapientiam collaudat, ut qui majoris boni consequendi causa, equo animo sacrarum fecerint minoris. Etenim bona celestia terrenis longe potiora sunt.* Men that embrace, and are most strongly tenacious of an earthly substance, when they should with disdain and contempt cast it away for the heavenly, make themselves no wiser than *Lazarus* (who according to the Poetical fiction) instead of formole and beautiful

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Face, embrac'd, and hugg'd a deformed and ill-favoured Cloud : And discover no more true wisdom than Children (whose Reason moves but in the lowest Sphere) while they prefer some Pebble-stones or Painted-glass, before the most bright Ori-  
one Pearls, the richest Jewels, and purest Gold.

4- By a most noble and peculiar *Proper-ty*, *enduring* or abiding. Such is the quality of this Celestial Substance, that this is an adjunct inseparable from it; which is farther demonstrated what a highly rational Act, this of the *Hebrews* was. This <sup>alms</sup> must be understood of a constant eternal duration, of the immercessibility, and never-fading nature of this Substance, not being subject to moth, nor rust, nor thieves, nor hands of violence, nor any such consuming, devouring, and wasting things. It's a Substance from its own Nature and essential constitution incapable of corruption; it's always flourishing, and flourishing, it's verdure, and greenness never fades. It's enduring is to everlasting life, like the ~~meat~~ that our Saviour speaks of in *John* 6. 27. It's the same with the *Crown* of life *Rev.* 3. 10. *the incorruptible inheritance* 1 *Per.* 4. 4. *the house not made with hands eternally in the heavens.* 2 *Cor.* 5. 1.

**of the Heavenly Substance. 21**

the City that hath foundations, whose builder and maker is God, Heb. 11. 16. This stands opposed to those other goods which they lost, and all earthly goods whatsoever, that are *fluxions* and *evanid*; that have a mortal dying nature, and disposition in them, and which the worm of vanity doth so quickly wear, and wast away.

3. The Assurance that they had of a right and title to this Object; to this better, and permanent heavenly Substance. *Knowing in your selves that you have, &c.* It's not knowing simply and speculatively that there was such a Substance; but knowing in themselves that they had it. *γινώσκοντες ὅτι ἐν ἑαυτοῖς ἔχουσιν*, which the Dutch Annot. Translate more exactly, *knowing that you have in your selves*. that is to say, in the hope which is in you. Calvin with some others, Translate the words only, *knowing that you have*, *Scientes vos habere*, following some Greek Copies, which have only *γινώσκοντες ἑαυτοὺς ἔχειν*, in the accusative case, *ut quis sciatis vos habere. Quam posteriorem sectionem secutus est vetus Latinus Interpres, nec ego improbo quamvis duorum codicum auctoritate nitatur*, saith Beza. Some Greek Copies have it *ἐν ἑαυτοῖς* without the Proposition, and with this doth the Translation of *Jasius* and *Tremel* seem to accord,

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and correspond, which is this, *Quoniam scitis quod est vobis Possessio in Caelis, &c.* But *Piscator* adheres to our *Greek*, and translates it, *Ut qui sciretis vos habere apud vos, &c.* *Beza* in his *Commentary* upon the place speaks thus, *Neque redundat in s' autis, id est, apud vos, & quasi intra vos, cum fide ac spe jam nunc possideamus quod in Caelis est nobis repositum.* Read the words what way we please, and they prove some assurance that the *Hebrews* had a full right to this more excellent heavenly Substance. But *γινώσκετε ἑαυτοὺς ὅτι ἔχετε ἐν ὑμῖν* (aptly translated, *knowing in your selves, or that you have in your selves*) carries the greatest Emphasis, and more important signification in it. For the production of such a triumphant joy as is here spoken of either some measure and degree of assurance that they had a right to a higher good, than that which they were deprived of, was needful; or hope with very great vigor, and vivacity acted, and exercised about this its proper object. For though a more faint, and languid hope of such a good (I mean that hope which is heart, and life purifying, *1st Cor. 3. 3.* which is the genuine off-spring of the spirit of God, and product of Divine power in the soul, *Rom. 15. 13.*) effectually makes a soul willing to part with

with all outward & earthly comforts, & patiently undergo the spoiling of all inferior worldly goods for the sake of Christ. Yet I think it must be a more strong hope (a hope more highly elevated, & plow'd, and that is able upon its unwearied wings to bear up the soul that it doth possess, and inhabit; above all the storms of these lower Regions) that can make it thus joyfully to do the same; of which more hereafter. Having thus opened the Text, explain'd, and paraphras'd a little upon every part, and particular thereof; I shall sum up, and resolve all into one general Proposition of Divine Truth; or Doctrinal Conclusion which takes in all the Terms that are in this Position of Scripture.

**Prop.** That those who know in themselves that they have a better Substance than is here upon earth; and enduring in Heaven; should and will take joyfully the spoiling of their goods for the sake of the pure instituted worship of God, and Doctrine of the Gospel: or if you will, for that Doctrine of the Faith of Jesus Christ, because the Apostle mentions that in vers. 23. Hold fast the profession of your Faith; which is objective, and not subjective Faith: that is that Doctrine of Christ and his Gospel which is to be believed; which is the same that we are

## 24 A Discourse of the Excellency

Commanded to contend earnestly for, Jude 3:  
*Contend as Wrestlers, and Combatants do for Victory, as they were wont to strive in the Olympick Games instituted by Hercules for the honor of Jupiter. The*

The simple word  
 significeth, *contaminis*  
*proposito, qualis fuit*  
*inter Athletas sed*  
*compositio illustrat off,*  
*& significat certare*  
*cum summo studio,*  
 Aret.

Verb being compounded  
 hath a greater significan-  
 cy in it. viz. the exerting  
 and putting forth all our  
 vigour and strength to  
 hold fast this faith what-  
 ever way of suffering we

be engaged in. All Goods, the whole  
 World must go for it if we had it, rather  
 than part with, or from it. It was for this  
 Faith, and the pure Worship of Christ,  
 that these *Hebrews* had suffered so much  
 already. In prosecution of this Doctrine  
 according as the parts of it lie in order.

1. I shall shew what it is to know.
2. What it is which we must know in  
 our selves.
3. Discourse, and treat distinctly of the  
 thing known.
4. Enquire how it comes to be known.
5. Discover what it is to take joyfully  
 the spoyling of goods for such a thing  
 when thus known.
6. Apply the whole in several particu-  
 lars.



## of the Heavenly Substance. 25

1. I shall *show* what it is here to *know*.  
Though this hath various acceptations,  
and is of a large, extensive signification in  
Scripture, yet I shall name no more than  
what I conceive may be the proper sense  
and meaning of the Term here. Seeing  
God hath made Man so noble a Creature,  
and dignified him above the whole visible  
Creation, by that intellective, and rational  
faculty which his soul is indued with.  
And because God hath likewise appointed  
the same to have the steerage, conduct,  
and government of the soul, to which all  
other faculties must do obedience, and  
must follow, and wait on as their Captain,  
and Leader: in so much that the will it  
self (which is only appropriated to rea-  
sonable Nature) cannot without the dict-  
ates, and informations hereof make any  
choice becoming a man, or an immortal  
Soul: for though it may have many appe-  
titions, inclinations, and likewise aver-  
sations to good, or evil (I mean Physicall,  
and Natural) yet are they all but sensitive  
if they do not *αἰσθητικὴ ἀπόφασις*, or be not  
in some measure according to the Rules of  
right Reason; for this is that which makes  
all the volitions of the Soul, laudable, and  
honorable: the *βούλησις* thereof being pro-  
perly *μετὰ λόγου βούλησις*, a desire upon reason,  
or

or rational understanding, and knowledge. Hence not only in the holy Scriptures, but in profane Authors, this supreme faculty of the soul is put for all the rest, and expresseth the exercises of them by which the soul is capable of happiness, as choosing, loving, desiring, delighting, &c. and so here we must determine that it signifies more than a meer simple, naked notion, or speculation, to make way for this real, and solid joy. As

1. It signifies a certain understanding, such as conquers, and removes all hesitations, doubtful, and fluctuating opinions: it implies such an understanding that is a resultancy from a full, pregnant proof, and clear demonstration of the real existence, and verity of the thing it self. Thus to know in Scripture, is sometimes to know certainly, *Judg.* 18. 5. *Ier.* 10. 23. *John* 8. 32. *Judg.* 6. 37. *1 King.* 2. 42. *2 King.* 10. 10. *Job* 19. 25. for had the *Hebrews* not thus known the Heavenly Sub- stance, but in the least had doubted of it; they could not have rejoyced as they did. They had therefore such a certain know- ledge of it as did beget a true, and through perswasion: for that is the sense likewise of some of the former Scriptures.

2. Serious Consideration when the soul

of the Heavenly Substance: as  
is brought solidly, and judiciously to  
weigh in it self, and ponder what the na-  
ture and quality of a thing is, how ad-  
vantageous, and beneficial, or how noxi-  
ous, and hurtful it will be to it; then it  
knows aright, *Psal. 90. 11. Who knows the  
power of thine anger?* Some make the  
meaning of it to be, *who seriously considers  
it?* *Hos. 2. 8. She did not know that I gave  
her Corn, and Oyl, and Wine, and multi-  
plied her Silver and Gold:* that is, she did  
not take it into consideration; she did not  
allow her thoughts time enough to work  
upon, and ponder this; to oblige her to  
obey and fear the Lord. For of a meer nos-  
ciency, or ignorance it cannot be under-  
stood. So to *know* in the words of the text,  
and in the proposition they afford, is to be  
ruminating & considering, with the great-  
est composedness, & steadiness of mind, &  
fixedness of spirit what this *Heavenly Sub-  
stance* is: what is its intrinsick work, and  
excellency. For the more profound, and  
deep consideration any man hath of the  
good he knows, the more joy and comfort  
he receiveth from it; as on the contrary,  
the more a man considers of any evil that  
befalls him which he knows, the more it  
racks, and tortures his mind, and causeth  
greater, heart-piercing, and breaking,  
for-

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sorrows. Had not these *Hebrews* been much  
 in pondering what a full, and ample re-  
 ward this Substance in Heaven would be  
 for all their losses, and troubles, (so as to  
 cause a reckoning, or counting with the  
 Apostle in *Rom. 8. 18.* *ἀντιλαμβάνω*, which is  
 more than thinking, even by ratiocination,  
 and argumentation to conclude, and de-  
 termine that all sufferings of this present  
 time, are not worthy to be laid in the  
 ballance with it,) they could not possi-  
 bly have joyced as they did when they  
 were so cruelly and injuriously spoiled of  
 their Goods. Most men in the Christian  
 world lose this eternal Substance, this fu-  
 ture immortal Glory for not being seri-  
 ously, and fixedly considerate how far all  
 their present gain can be from compensa-  
 ting such a loss. And very few, if any,  
 would they but weigh aright, the vast dis-  
 proportion that is betwixt their present  
 earthly shadows and this most substantial  
 blessedness, would ever turn their backs  
 on Christ, or Naufragate, and make Ship-  
 wreck of the Faith, to secure the former,  
 and hereby deprive themselves to eternity  
 of the latter. Most men that live within  
 the call of the Gospel, and the offers, and  
 tenders of Grace by it, perish for ever by  
 reason of their incogitancy, and inconsiderate-  
 tions.

## of the Heavenly Substance. 19

ations. It's Consideration that makes the deepest impression upon the Soul, that's most influential, and persuasive unto practice. Whatever knowledge therefore men have of God, his Laws, the Revelations of his Will, the future Glory, the Gospel Terms, and Conditions upon which they must be saved, if this be wanting, it never prevents their precipitations into sin, and the gulph of guilt, their Apostacies from God, and his truth, and so consequentially neither their eternal ruine, and damnation. To be wise therefore, to understand, and consider, are concatenated, and link'd together as a sovereign Remedy, and Antidote against a mans mis-spending his most precious time, and his Souls everlasting death, and destruction, *Deut. 32.*  
*29. O that they were wise, that they understood this, that they would consider their latter end.* Had the Hebrews known never so much of this better Substance, and had not been brought thereby to a stiddy consideration of its worth, they would have been far from rejoycing when impoverished, and devided of their present Comforts for the sake of Christ.

3. A firm Belief that this Heavenly Substance is, what the Soul knows, and considers it to be: such a Belief as is most strong

10. **A Difference of the excellency**

strong and invincible notwithstanding all the Arguments the World, the Flesh, and the Devil can bring against it. Thus to *believe*, and *know* are terms *synonymous* in Scripture, and signify one and the same thing. *John 11. 24. I know*, that is, *I believe*. If the *Hebrews* had wanted such a Faith they could not have so joyced; for no man is farther made glad with any good than he believes what its reality, worth, and excellency is. For men then to know this Substance in Heaven is insuperably to believe not only what it is, that it exists there; but that it's what God hath reveal'd, and reported it to be; and without such a Belief there can neither be a right rejoycing when we suffer, nor a perseverance (approved of, and acceptable to God) in our suffering for him. If once Faith be soyl'd and conquer'd, a Christian quickly gives over fighting, and suffering: then instead of forsaking the world, there will be a forsaking of God, and Christ. All Delections, and Apostacies result from unbelief, as the root, *Heb. 2. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.* *1. Cor. 10. 26. in turning Apostates, or forsaking, and quitting the ways of God, that*

our motions heavenwards, and to the full fruition of God himself, should be invariable and progressive in. Had all Professors that Faith which doth most firmly and invincibly believe the reality of the future Glory; and that penetrates, and pierceth into Heaven, and Eternity, through all dark interposing clouds here below, giving the soul a view, and prospect of the same, realizing, and substantiating it as present to it, *Heb. 11. 2.* I say, had all Professors such a Faith, not one of them to save an Estate, an Inheritance, a Treasure in this world, (although it consisted of all Imperial Crowns, and Kingdoms) would ever deny the Truth (I mean totally and finally,) and disown the pure Worship, and Doctrine of Jesus Christ, or turn away from that most absolute, and perfect Rule of Righteousness which Divine Laws do Constitute, *John 5. 4. Heb. 11. 25. 26.* but would joycingly, and triumphantly persevere to suffer for these high and precious things; that the eternal salvation of his soul depends upon.

104. To know is to be assured, if not fully, yet in some degree, and measure, that this better and permanent Substance shall be ours. The Hebrews knew, that is, as was shewed in the opening of the words before,

before, they were assured that they had such a Substance. A well grounded assurance of Heaven, though it be not absolutely perfect, will make those Souls where it is very cheerfully, and joyfully to suffer. And to know, and to be assured in Scripture sometimes for sense, and signification, are the same, 1 Cor. 5. 2. For we know, &c. we have an assurance that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternally in the Heavens. and this the Hebrews knew, &c. of this they had an assurance, when their earthly habitations were taken from them: but having spoken something to this already, I will not amplify, and enlarge the discourse here any farther.

3. What is it that we must know in our selves? this, as hath been shewed in the opening of the words, is not without its Emphasis, two things then it seems to import; the one whereof hath been in part spoken to.

1. A lively hope of possessing this Substance according to such a knowledge, consideration, belief, and assurance, 1 Pet. 1. 3. By knowledge Christians rested upon their hope, from whence springs their joy. There is a natural connection betwixt these



these two, as betwixt the Streams and the Fountain, the Beams and the Sun, which flow from the same, *Rom. 9. 8. Rom. 12. 12. Rejoycing in the hope of the glory of God.* Though Good be not in actual possession, yet so long as it's an object of hope, proportionably to the apprehended worth of that good, and the strength of that hope is still our joy. Hope is unexpressibly useful to a religious soul in respect of comfort when she grounds her self upon Eternity, and upon an Assured futurity which we are promised in the holy Scriptures, and not upon that uncertain futurity which amuseth most men, and at last deceives all. They that thus know *in themselves*, know experimentally, and believingly what the sweet benigne influences of hope (while it hath this enduring Substance for its objects) are upon their Souls.

2. Something inherent, and wrought in them, upon which all the other are grounded. To know *in our selves*, is to have or find in our selves that which may be a sure ground for us infallibly to conclude from, that we have this Substance, which is better, and abiding in Heaven. As a vital Principle of Grace, or a Principle of spiritual life ruling, and governing the soul, and acting it towards God, the

D through

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through change of our Natures, and regeneration of our Spirits, the transforming energy, and vertue of the spirit of God to have past upon our souls: the deep impressions of a divine nature thereupon whereby we are assimilated, and made like to God. Whosoever hath not his hope and expectation of an heavenly blessedness built, and bottom'd upon this, doth but deceive himself, and will find his hope to prove abortive, and his expectation most miserably, and deplorably frustrated in the end. *Mat. 5. 8. Blessed are the pure in heart, for they shall see God. Col. 1. 27. Which is Christ in you, the hope of Glory.* This is that we must know and find in our selves, before we can challenge a right and title unto, and conclude that this immortal Substance belongs to us; and shall certainly be possessed by us. To know in our selves seems consonant to that, *1 John 5. 20. He that believeth in the Son of God hath the witness in himself.* Which is not only (if there be any such thing) that witness, and testimony of the Holy Ghost in a more immediate way, but an inherent Principle of Grace, and Holiness, first powerfully planted, and wrought by the spirit of God in the soul; and then helping, and enabling the soul to reflect upon it,

it, and find it out; and after this, to draw right and comfortable conclusions from the same, which stand as a witness, and evidence in our souls, that we have a right to all that future Glory, and felicity, that such a changing renewing Principle doth adapt and qualify us for, and render us capable of. And if I may allude to that which is spoken of our Saviour in the very same words, *John 6. 61.* thereby expressing his omniscieny, *knowing in himself*, it will illustrate this to be the sense thereof; for how did Christ know in himself; *Col. 2. 9.* but by *that fulness of the Godhead that dwelt in him, unspilled bodily*, that is personally or substantially: As he was God he had Omniscieny in him, and so he knew in himself, by his own in-dwelling Divinity, or Godhead. So to *know in our selves*, is to know by some in-dwelling Purity, and Holiness in our Souls, that we have this better Substance. Yet I will not positively determine this to be the proper signification of the words. I only declare my own apprehension, and sentiment thereof without imposing upon any, but shall leave every one to their own judgment.

3. I proceed now to discourse, and distinctly to treat of the thing known; A Substance, with those other things it is

amplified by, which have been already in part explain'd: but I shall now give a more particular account of them. And,

1. I shall begin with the *Substance* spoken of. The word in the Original signifies *Bona, Facultates, Wealth, Goods, Possessions*, which we frequently call Substance; and

*Substantia*, which word is used by most *Greek* Authors in the same sense.

hence a Rich Man is called a Substantial Man, Substance is sometimes taken for the essence, or being of any thing; & is no more than *Ens*, subsisting of it self, but then it is not expressed by *Substantia*, but *Essentia* (though in some Authors this word also signifies Riches) sometimes Substance signifies *persona*, a person endowed with reason, & is the same with that which the Schoolmen call *Suppositum*, and is used by *Theologists* in the explication of the Holy Trinity, & the two Natures of the Lord Jesus Christ in one Person; & then its set forth by the word *Subsistentia*, *Heb. 1. 3.* which is translated *subsistentia*, one that doth subsist of himself: but this Substance is of another Nature, and otherwise to be considered, even as something that stands opposed to the Goods that Believers may be, and often are spoiled of in this world; Therefore must be Goods of an higher and more excellent Nature, And

vi. ma

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some

some Substance that's not a simple *Ens*, or *naked* being, but that which can greatly enrich the Soul, and become its Wealth, and Treasure. In it then we have an involution of two things.

1. *Reality*. It shall not prove a *fools Paradise*, a dream'd enjoyment: As a poor man that dreams he wallows, and tumbles in wealth, and is accumulating the treasures of the earth; or as an hungry man, that dreams he is feasted and fed with luxurious dainties, hath *Sardanapalus's* sumptuous fare; is eating the most delicious meats, and drinking the most generous, pure, and sparkling Wines; or like an ignoble, and base person, that dreams he wears a *Princes Crown*; that he is set upon a *Regal Throne*, sways an *Imperial Scepter*, Commands, and Governs Kingdoms, and is advanced to the highest pitch, and pinnacle of worldly Power, and Pomp: But when all these awake, Alas! they find all those things are but lufurious dreams, there's no reality in them; and so they vanish leaving them all pensive, and sad at so miserable a disappointment. But this is a Substance, a real thing, or Good indeed; that the suffering Saints know they have. Vain toys and trifles, froth and foam, bubbles and shadows, and

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Such deluding dreams do not constitute the same, the Joys, and Pleasures the Saints shall have such an exuberancy of the Honor, and the Glory they shall be crowned with to *Eternity*; shall not be pageant, and umbratil, but most substantial; God promiseth nothing unto them but what is real.

2. *Satisfy*, and the fullest Satisfaction it doth afford. Wind may fill the belly, or stomach of a man; but it is substantial Meat that must satisfie them; and make their constant cravings, and painful gnawings to cease. This then being Substance, it's that which shall fully satisfie their souls, being an edequate, commensurate happiness both to their Nature as immaterial, and immortal, and also to their capacity which is so immense, and vastly large. It is that which God hath so exactly accommodated hereunto, that it shall be their central felicity for ever, which in the full fruition, and possession thereof shall afford such plenary satisfaction to their Souls, that their volitions, and desires for any other earthly Substance, Good, and Comfort, shall not only be allayed, and moderated, but totally extinguished. This is that indeed which *supercedes* the soules chase after all other delight, and felicities.

The

The substantial joy in Heaven, therefore is called a plenitude, a fulness, *Psal. 16. 11.* When once the Soul comes to swim, and bath it self in that immense, immeasurable Sea of sweetest, celestial pleasures, and everlasting consolations; and to be swallowed up in the infinite, unbounded Ocean of the supreme Good: then certainly it shall know no more what it is to pant after, to thirst, and long for any rest, and happiness whatsoever. If Divine Grace in its imperfect measures, and degrees, give so great, and solid satisfaction to all immortal spirit that is principled with it in this world that it shall never thirst more; *John 4. 14.* neither through *Necessity*, nor for *variety*, as one saith, (*S. S. in his Ann. manuel*) after any other thing, shall not rove, and rang up and down in the world in unfixeness, and suspense, to seek for satisfaction and rest: if such a soul never be uncertain, or unsatisfied more as to its supreme object and main happiness; if hereby all its restless fluctuations, and agitations; all its tossings and ragings for want of a chief Good, shall cease so much:

*Or p[ro]p[ri]um illam  
lecturam exprimit  
Propheta utitur  
plurali numero L[et]i-  
titarum, ut videtur  
in se comprehensas  
veram omnem la-  
tandi materiam  
omne letitiarum  
genus, & earum  
copiosissimam abun-  
dantiam.  
Rivet in Locum.*

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How sedate, and calm must it be? to what a complacential rest must it be brought, when it's put into the full enjoyment of this Substance (which a perfection of Grace is so great a part of.) This is that it shall ultimately and unchangeably acquiesce in.

2. It's a Substance in *Heaven*. This is not any visible Heaven whose influences reach our bodies, and other creatures here upon earth; but the *Heaven* that's invisible to a corporeal eye, though assisted with the help of all *Mathematical Telescopes*. It's the *Heaven* where God is most eminently present, where there is the most conspicuous effulgency of his Glory; where, as it were he keeps his *Imperial Court*, and hath his special *Favourites* about him, *Isa. 66. 1. Heaven is my Throne, and the Earth is my foot-stool.* It's that *Heaven* where *Christ* Reigneth; The Angels shine in Glory, and all the *Saints* are *Crowned* and *Enthron'd*. Such a Heaven there is where God more especially dwells, (though in respect of the *Immensity* of his Essence he is present in all places, and bounded, or circumscribed with none.) and where all the *Saints* shall be congregated together, to receive the reward of their faithful service to God; and



# of the Heavenly Substance. 41

and all their sufferings for him. It is called in 1 King. 8. 27. *the Heaven of Heavens*, the most vast expanded Heaven, which environs, and compasseth about all the other Heavens, and is the most spacious place that ever was Created. Its called therefore the *Heaven of Heavens* for amplification sake, and to set forth the Imensity of God which it cannot contain.

\* It's called the *Third Heaven* in 2 Cor. 12. 2. which is the \* *Empyrean* Heaven, far above the *Aereal*, in which the *Fowls flying* are called the *Fowls of Heaven*, Mat. 6. 26. *milona* *7<sup>e</sup> igni*, and above the *Siderial*, in which the *Lights* are called *Stars of Heaven*, Gen. 15. 5. It's that which is uppermost of all in which the *Angels residing* are called *the Angels in*

\* *The Third Heaven* is a simple and shining body, Created immediately of God to be the Throne of his special Presence, and of the gracious manifestations of his Perfections, and the Habitation of the Blessed, both Angels and Men.

\* Not from its heat, but from its resplendency and most pleasant light. The Third Heaven we have only from the Scripture, Heathenish Philosophers were ignorant of it.

*Heaven*, Mat. 24. 36. This is that then which in Scripture is called the *Highest Heaven*, Luke 2. 14. *in optis scil. caelis*, in *Caelis Altissimis*, as *Ecce* translates it, or rather interprets it, *the Highest Heavens*, Mat.

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Mat. 21. 9. We have the same (for it's usual with the *Greeks* to put Adjectives without their Substantives, as one shall find in the most elegant Authors among them, *Xenophon* and others; and this is frequent in the *New Testament*, Mat. 10.

42. *מִלְהוֹת וְזָגוּ* where is understood *שָׁמַיָּה*) As the Heaven signifies that which is above us; when it's *Local*, and carries in it a Notation of Altitude; so this *Heaven* is not inferior to any, but superior to all other Heavens. Although God be Omnipotent, and cannot be said to be in a place either *Definitive*, as finite incorporeal Substances may, or *Circumscriptive*, as all corporeal Substances are: yet seeing, both according to reason, and his own most sacred Revelations (which are all most highly Rational, though some of them be superior to our Reason.) there must be some peculiar place, where there are most admirable, & ravishing Emications, and beamings forth of his most bright shining Excellencies, and absolute Perfection; which are the great part of that *Objective Glory* the Angels behold, and are united to, and which all the Saints shall by the completion, and perfection of Holiness be fitted to bear, and also made capable of an union with, and which is the

the ineffable, and incomprehensible *Beastly-  
fical Vision*, *Mat. 5. 8. 1 John 3. 2. Psal. 17.*  
15. And this place must have a Superiority  
to all other places, which, seeing it is cal-  
led *Heaven*, it must be above all other  
*Heavens*; else it would hold no congruity  
nor suitability to the *Grandeur* of his own  
*Majesty* (inferior, and subject to which is  
all other Majesty, that's but a very dark  
resemblance of the same.) We find  
that according to all *Political* order,  
and *Oeconomical disposure*, those persons  
that are of greatest *Eminency* and  
worth either by birth, or descent, or by  
true *Virtue*, *Education* (which doth most  
really nobilitate and dignify a person) and  
*Offices* (relating to their distinct and pro-  
per objects) have still the highest places  
assigned them, and deservedly challenge  
a precedency before, and superiority to o-  
thers. And this is only *Analogical* unto,  
and *derivative* from that God who is super-  
eminent, and likewise clearly demonstra-  
tive what is due to him as his most just  
Right and Prerogative. Height is that  
which *est* *est* and by way of eminency  
is appropriated to God, *Isa. 57. 15.* and  
therefore every finite created being, the  
higher it is, the more in that respect, it  
resembles God, and is denominated, and

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 accounted more excellent from thence,  
 than another creature, or being of the  
 same species and kind. Hence in Scripture,  
 tall *Trees*, and high *Mountains* are called  
 Mountains of God, *in figura summa vis regni*  
*dei.* Sept. Psal. 36. 6. *Thy Righteousness*  
*is like the great Mountains,* Heb. *Mount-*  
*ains of God.* Psal. 104. 16: *The Trees of*  
*the Lord are full of Sap,* that is, the good-  
 ly and tall Trees, such as the Cedars are  
 that he immediately after speaks of.  
 The very Heathens by the light of Nature  
 had a knowledge of this Truth (so agree-  
 able is it to the reason of Man) as they  
 did distinguish between their Gods as *Ma-*  
*jores*, and *Minores*: so their greater Gods  
 were supposed to inhabit an higher place,  
 or Court, and the other to be below them.  
 And as *Jupiter* was their chiefest God, so  
 the highest Palace, and Heaven was made  
 proper, and peculiar to him. Thus he is

\* Ouid. lib. 1 *Meta-*  
*morph.* fab. 6.

*Olympus by the Poets*  
*(it being a very high hill)*  
*was taken for Heaven,*  
*vel quasi ὀλύμπου, ὅτι*  
*τόσσος tanta ejus altitu-*  
*dine ut pedes ascenden-*  
*tium non possunt con-*  
*spici vel quasi ὀλύμπου*

*ἵος ὅτι quod illic oculi frigore virguntur, vel quasi ὀλύμπου*  
*ἅπασαν; totus Lucidus & Iympidus: and so both for its*  
*altitude and Clearness made Jupiters Heaven.*

spoken of by the *Latine*  
*Poet* \* as descending  
 from above in these  
 words, *Summo delibor*  
*Olympo*; so when he de-  
 scribes him sitting in  
 Counsel among the o-  
 ther

ther Gods, advanceth him above them in these words, *Celsior ipse loco*; so by the Greek Poet *ὁ ὑψηλὸς ἀδελφὸς αὐτοῦ Νεῖον Ἠέσθω*. Now although by sense we know not where this place is, as not being exposed to the view thereof, yet from all this, and much more that might be said to prove it, we may collect, and conclude, that such a place there is; and that it's above all others, and in this place is this Substance said to be. I have been larger upon this than some perhaps will judge pertinent, and necessary; but the reason why I am so, is because so many either from Principles of Atheism that is in them (though they do not profess it) or because they are Enthusiastically insatuated, most absurdly, and irrationally assert (and are very industrious to propagate such an opinion) that there is no Local Heaven, and that God is not to be enjoyed more in one place than in another. The affirming this Substance to be in Heaven implies, and includes these following particulars.

1. The certainty of its possession. It's no Poetical fiction or fable; it's no Romantick Utopia, but so certainly as there is a Heaven (than which nothing is more certain) so certainly is there this most substantial blessedness to be enjoyed by the  
Saints

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Saints, *Certainty*, and *Reality* are distinct. A good may be real, but yet not certain, because that respects either our knowledge, or enjoyment of it, or both. To say it's a Substance as hath been already shewd, proves the reality of the Saints felicity, but to say it's in Heaven, expresseth the certainty of an enjoyment, 1 *Pet.* 1. 4. If a man say to his Friend and Favourite, I will bestow upon thee a Treasure that affords some comfort, and is a considerable demonstration of kindness; but it is not exclusive of all doubts: for the question may still be put; how shall I come by it? and where is it? But if the Reply be, go to such a Chamber, or Chest, here is the Key that opens it, take it into your possession, then it's certain it shall be his upon supposition it's a real Treasure, a Substance indeed, and the person be serious when he makes such an offer, and promise. Now the Children of God do not only know that they have a Substance, and Treasure, but they know the very place where it is, they know where to find it, and take possession of it, it's certain and sure to them; they have the word of a faithful God for it.

2. The *futility* of it. Here is no possession of it, it is not attainable in this life.

God

God doth not intend a perfect happiness for his Saints here upon earth ; or that they shall have no better, and higher blessedness than what is to be enjoyed in this world. Here they are not to be rewarded fully for their sufferings, and losses for righteousness and Religions sake. But here they must expect a constant succession of troubles, and trials, like the Waves of the Ocean following speedily one another ; and an uninterrupted Series of Afflictions, Crosses, and Sorrows. No constant Calm, nor serene state is to be expected for the faithful Servants of God in these lower Regions: Storms will arise, and continue till they come to the Harbours mouth ; they will accompany them to their very Arrival at the Haven of everlasting Rest, *Act. 14. 22.* Here they live by hope, the object whereof is not a present, but a future good, *Rom. 8. 24.* and not such a good whose futurity is in time, but eternity, *1 Cor. 15. 19.* While Gods Children are in this world they are *Minors*, like Heirs under age that must not take possession of their Inheritance, it's reserved in Heaven for them, *1 Pet. 1. 4.* They have much laid up under hope, but little in hand ; the biggest, and greatest things under expectation, but little in possession. Their Sub-

stance

show

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Glance is as a *Reversion* after this life. Their right and title thereunto is clear, and made sure ; but till they come to die, God saith not, go up and possess the good *Land*. God indeed sometimes for *Cordials*, and counter-comforts when they have their bitter cups to drink, and their fainting fits approaching, gives them some prægustations, and fore-tasts of the immixt sweetnesses of Heaven, and a delightful ravishing prospect and fore-view of its Glory, and Blessedness, a distillation thereof often is of some few drops from the overflowing Ocean, and a secret influx of some lesser *Rivulets* from the everflowing, *Chrystiline* fountain of joy, upon their Spirits. Sometimes they have their first *fruits*, but the full harvest, and perfection of all is Heaven it self, which is future and to come.

3. The *Invisibilty* of it to outward sense. This Heaven not being expos'd to the view of sense, this Substance which is in it cannot be seen: if the Cabinet be not visible, the Jewels in it cannot be beheld. God will not have the Saints inestimable, & chiefest Treasure to be seen, and discerned by their bodily eyes, but by the spiritual enlightened eye of Faith, which it is the proper object of. The sufferings of the Saints would



would not be ſo highly laudable, and commendable, could they by external ſenſe ſee the glorious reward that they muſt fetch their encouragement from, to endure the ſame. God will have their Spirits ſteel- ed, and ſtrengthened; their Souls fortify- ed; their hearts enboldned, and raiſed to an high pitch of invincible Magnanimity, from an inviſible crown; and all for the tryal and exerciſe of Faith; the ſweet, and ſure, and noble life whereof, he intends(as he hath enjoynd it by an irrepal- able Law) they ſhall live, while they are the Inhabitants of this lower World. The Apoſtle in 2 Cor. 5. 7. tell us they muſt not live by ſight but by Faith, God promiſeth them great things; his promi- ſes as the Apoſtle ſaith, 2 Pet. 1. 4. Are exceeding great, and pretious, ſo they are ſubjectively, and in reſpect of the mat- ter thereof. And God will prove and try who among the many thouſands that pro- feſs themſelves to be Chriſtians; will take his word, and truſt him firmly; and fix- edly; and immoveably depend thereup- on. And who by a belief of the certain- ty, and the excellency of good that is on- ly promiſed, at ſo great a diſtance and not ſeen, can leave, and quit chearfully, and joyfully a good that is preſent, and con-

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quers

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quers things visible by the sight of things invisible. Did all that profess themselves Believers really live by Faith, then none would in a day of temptation faint, and finally fall away, *Heb. 10. 38. Now she just shall live by Faith*; which implies final perseverance, for it stands opposed to drawing back, which the want of Faith is the cause of, and all a Christians Conquests over the World, are ascribed to Faith, *1 John 5. 4.* The Reason of this is, because Faith (which ultimately resolves it self into the Authority, and veracity of divine Revelations and Promises) makes what is invisible as visible to the Soul. It's of such an evidencing Nature, and property, and doth so substantiate, & bring into a real existence, that eternal felicity which is the object of the Saints hope; that it hath a most powerful influence upon the Soul to abandon, and forsake all visible, and finite good, and the highest terrene Felicities, and worldly Enjoyments that come in competition with the same, *Heb. 11. 1. Now Faith is the substance of things hoped for, and the evidence of things not seen.* The word ~~substance~~ translated substance signifies the making things so really to subsist, as begets a wonderful unshaken confidence in the soul.

So

# of the Heavenly Substance. 51

So it's rendered in the 2. Cor. 9.

4. 2 Cor. 11. 17. It signifies sometimes a Basis or Foundation, which doth not only subsist of it self, but supports, & upholds other things, so it's the ground, and Basis of a Christians

hope \* it signifies a firm, and settled perswasion of the mind, the most constant expectation of the Soul.

The sum of what it signifies is this, that it makes the

invisible Coelestial happiness so visible, and so really to subsist before, and unto the Soul, that it affords most true, and solid matter of confident glorying to it, and makes it *imperterritus* and undaunted. The

other word *εἰς* translated *evidence*, signifies such evidence as results from most convincing demonstration, such as gives ample satisfaction to the

Soul, resolving \* all it's doubts, and removing all it's fears. Now seeing faith doth all this, it's no

wonder though the Coelestial substance be invisible, that the Saints who have it, can with triumphant Joys part with all their wordly comforts for the sake of Christ, that they may enjoy the

E 2

same

\* *ἡ τοῦ ὁρατοῦ  
ἐκείνου τῆς  
ὑπερβολῆς.*

*Metaphora huius  
a venatoribus, qui  
feram dicuntur,  
quod cum eam  
constantiter expectant  
& irruuntem  
fortiter excipiunt.*

\* *That is, whether  
there is a future hap-  
piness and reward for  
well-doing and suf-  
fering yea, or no.*

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same. The Apostle further shews us that things not seen, are so clearly seen and looks upon by believing; that the Soul is kept from fainting, and sinking under the most ponderous Pressures, and mountainous loads of Troubles; and the most crushing burdens of all Crosses, and Calamities, 2 Cor. 4. 16, 17, 18. This made Moses to endure so resolutely and courageously Heb. 11. 27. To see what is not seen; to have that visible which is invisible, is a strange Paradox, yea and seems to imply a gross contradiction to sensual Souls, and earthly minded men. It's a mystery they cannot plum, or fathome the depth of. If at any time notionally, or by the report of others they speak, and discourse of it, it's but as a blind man doth of the beauty, and brightness of Sun, and Moon, and Stars, which is invisible to him: but to believing Souls, that are not *immerst* in sensuality, and buried in the Earth, but have a Spiritual Visive faculty, suited and proportion'd to a Spiritual object, it's as clear a truth as any thing, that's most demonstrable in Nature. Yea its more clear, & certain then many things are by ocular demonstration, because the bodily Eye is capable of deception, and hath many times a fallacy put upon it, which Faith is never liable to; because

it depends upon the word, and promise of the unerringly, infallibly wise, and faithful God. The Enemies of pure, and undefiled Religion, and the divinely instituted, and authorized worship of God (whose Souls lye under the Dominion of their Senses) and many carnal Hypocritical Professors (in whose hearts Earth, and not Heaven is most regnant, the World, and *inferiour good*, and not God, the Supreme good, hath the prevailing, and predominant interest) they wonder at the imprudence of those, and highly censure, and accuse them of the grossest, and most ridiculous folly, that will hazard, and part with their Estates, and Spontaneously, and eligibly make themselves poor for the Gospel sake (as these *Hebrews* did) rather then to possess all Earthly Treasures without it. They think them (for so doing) deprived of all Sense and Reason, strangely insatuated, or under some great delusion (that calls for pity and commiseration) or that too much Religion hath made them *delirious*. For as no man in his right Wits will refuse Riches when they court him to an acceptance; so they judge none but a Fool, unless he be forced, will part with them. These men (who alwayes make their Consciences subservi-

ent to their interest, and are resolved to walk no further in the way to Heaven, then it's plain and smooth, and may consist with the ease of the Flesh and the Security of their Possessions) admire, and adore the depths of their own Wisdom, and Prudence (as they call it) out of which they can draw subtil distinctions as they list, to baffle their own Consciences for a while, and to silence, and still the clamours thereof when they do awake in this World. And indeed they judge all men Fools, that cannot distinguish themselves out of Heaven; either to get or improve, or keep an estate hereupon Earth. But were this most substantial blessedness conspicable, and could it be steddily beheld with their Eyes; yea, had they but the least transient view, and smallest momentary glimps thereof, they would then be astonished, and confounded at their own monstrous fortifness, and matchless folly, to adventure the losing of the same, for such an unsatisfying trifle as an earthly Estate, and Treasure is; and would no less admire the wisdom of true Believers in the choice, which they have made. But although no such view, and sight they shall be honoured with; neither will God take such a course to convince them of these things;

yet

yet when they come into another World, where this Heavenly substance shall be visible to them, that they may know, and feel how great their loss is. (when they meet with an eternal separation from the same) and have their misery highly aggravated thereby; then they will confess that living by Faith was the highest point of true wisdom; then shall they know to their everlasting shame, and sorrow that the Eye of Faith (formerly despised, and derided by them) could penetrate, and look through the thickest Clouds of miseries, and the most black midnight darkness of Calamities, into the highest Celestial Regions, to view that glory, and blessedness which is there, but to all other eyes invisible. Then shall they beseech themselves and form a furious Reflexion upon their former madness, begin to tear, and torment themselves; as it is in 5. Chapter of Wisdom. from Ver. 1. to 14. *Then shall the Righteous stand in great boldness, before the Face of such as have tormented him, and taken away his labours. When they see him, they shall be vexed with horrible fear, and shall be amazed for his wonderful deliverance. And shall change their minds, and sigh for grief of mind: Say within themselves; this is He whom we sometimes had*

in derision, and in a Parable of Reproach. We Fools thought his life madness, and his end without honour. How is He counted among the Children of God, and his Portion is among the Saints? Therefore we have erred from the way of Truth; and the light of Righteousness hath not shined in us, and the Son of understanding rose not upon us. We wearied our selves in the way of wickedness and destruction; yea, we have gone thorow Deserts, where there lay no way: But as for the way of the Lord, we have not known it. What hath Pride profited us? or what good hath Riches with our wanting brought us? All those things are passed away like a shadow, and as a Post that hasteth by. And as a Ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found: Neither the Pathway of the Keel in the waves. Or as when a Bird hath flown thorow the Air, there is no token of her way to be found, but the light Air being beaten with the stroke of her wings, and parted with the violent noise and motion of them, is passed thorow, and therein afterwards no sign where shewent is to be found. Or like as when an Arrow is shot at a Mark, it parteth the Air, which immediately cometh together again: [So that a Man cannot know where it went thorow  
Even.



Even so in like manner, as soon as we were born, began to draw to our end, and had no sign of vertue to shew: but were consumed in our own wickedness.

4. The security and safety of it: It's that which neither force, nor fraud, power, nor policy can deprive them of; the hands of violence cannot reach it; it's said to be in *Heaven*; so *1 Pet. c. 4.* to be reserved there. The word *μυστηριον* signifies sometimes solicitously to keep something, lest it should be lost and taken away by others, *Matth. 23. 3.* *John 8. 55.* *1 John 5. 18.* Thus is this heavenly substance kept that it cannot be taken away, by the most mortal and immortal enemies the Saints have. *Heaven* is a place that neither humane, nor Diabolical power can besiege and storm, *Matth. 6. v. 20.* It's never liable to violence nor spoil; and in that respect stands opposed to, and far surpasseth all terrene treasures: Many are born, and have a real right to an earthly substance, but never come to possess it, being either defrauded, or by oppressing power most injuriously deprived of the same. But this substance is obnoxious to no such thing. Although many times Persecutors, with prodigious voraciousness, and greediness, and with the greatest barbarity

barity and ferocity, swallow up (as their prey) the estates, and all the outward comforts of Gods children; Yet however in this they may rejoyce, and it may be sufficient to put their pious souls into an exulting posture; to consider how they have a substance in *Heaven*. Suppose plundering *Sabeans*, and spoiling *Caldeans*, come to a mans house, and by violence take away his Lumber-stuff, and some less considerable goods; yet this begets scarce any discomposure of mind, so long as his Jewels, his Silver, and Gold, his principal Treasure, is safe and secure. So when persevering Saints are spoild of their earthly Goods, it should produce no commotions nor disquietudes in their souls; seeing their principal and chief substance, their choicest treasure, is in safe custody, guarded by all the heavenly host; and encompass'd with the omnipotent Power of God, which is more for it's security than the highest and strongest walls of brass and marble. Who will be dejected, or drown'd in sorrow, to lose the streams, when he hath the fountain? or who will be pensive and sad, to lose the Candle-light, or lesser Lamps, when he hath the light of the Sun, the principal Lamp of Heaven.

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5. The

5. The delectability of it? It must be a substance affording the most incomparably delicious pleasures. For what delights can be wanting to a substance in Heaven, which is a notation of all absolute perfection? Bartons, and Manors, and all earthly Inheritances, are highly commended, and are the more valuable from their pleasant situations. How pleasantly situated then must this substance and inheritance be, which is in *Heaven*? It's neither in the pleasant plain of *Jordan*, Gen. 13. 10. nor in the Land of *Goshen*, Gen. 47. 6. nor in the Land of *Canaan* that overflowed with milk and honey, Lev. 20. 24. nor in the *Garden of Eden*, nor in any earthly Paradise, but in Heaven; where the most blessed God shines forth in his Glory. What then can be wanting to make it most delectable to the glorified Saints, who must be the eternal inhabitants of Heaven? But here let no man mistake me, as if I meant Mahometan amœnities and delights (which I fear too many professed Christians have corresponding, and agreeing Notions with the Turks of) which differs not specifically, but gradually from what they enjoy here upon earth, and so make it nothing else, but a plenty of sensual pleasures, or  
fle sh

do a Discourse of the Excellency  
flesh-pleasing good and delights in a high-  
er measure: (I might quote much out of  
*Mahomets* Alchoran to this purpose, but  
one passage shall serve for all, which is  
this: I will cause those that have believed  
in God, and have performed good works,  
to enter into Gardens wherein flow many  
Rivers, where they shall dwell eternally  
with most beautiful Women. I will give  
them the shade of *Paradise*, Pag. 52. in the  
Chapter of Women, written at *Meains*:  
Thus here and in other places also, we find  
the Beatitude which *Mahomet* promiseth  
to the faithful keepers of his Laws, is ac-  
commodated to their flesh and senses,  
which I forbear to mention, because it  
would be too far a digression) For I intend  
no other but what are Intellectual and  
Spiritual, which are the noblest and sweet-  
est Pleasures, most exactly accommodated  
to the understanding, and all the powers  
and capacities of an *Immortal* Soul: The  
nearer the streams are to the Fountain, the  
purer and sweeter they are. In Heaven  
the Saints shall have all their joys, or  
most of them immediately from the fullest  
fountain, God himself; which will make  
them infinitely more recreating to their  
minds, ravishing and reviving to their  
souls

## of the Heavenly Substance. Or

souls and spirits. Their pleasures shall not be conveyed to them through any unclean Channels, nor shall they in the use of means and ordinances be brought to them; neither shall they have them at the first, second, or third hand, &c. as they have in this world whereby they become more mixt, and less delicious; but they shall be as that pure River of *Water of Life*, clear as Crystal, proceeding out of the *Throne of God*, and of the *Lamb*, *Rev. 22. 1. 2.* They shall see God face to face, and stand continually in his presence; and so their comforts must flow more immediately from himself. *Psal. 16.* In thy presence there is fulness of joy, and at thy right hand there are pleasures for evermore.

See Mr. Baxter's  
Saints Rest, Pag. 84.  
85. more largely treating  
of this particular.

What sensitive Pleasures shall be in Heaven is very dubious; and more Questions may be put concerning them than can be easily and readily resolved; yet it's certain, external senses shall not be delighted as they are here upon earth. All *covise* and *venereal* pleasures shall cease, and such as are in a grosser sense *fleshly*, and some of the senses shall cease likewise,

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wife, whose Being implyeth their Use, and whose Use supposeth our present state of Imperfection ; For seeing in Heaven the Saints *Beings* shall not be maintained in the use of means, as eating, and drinking, the *Taste* must cease ; but if there continue any use of some other external senses in Heaven, which must have objects to delight them, they will differ vastly from what they are now in our mortal state, while we dwell in these houses of clay, and earthly tottering tabernacles, whose foundation is in the dust. Job 4. 19. 2 Cor. 5. 1. For the change that our Bodies (and so our Senses proportionably thereunto) shall undergo is inconceivable, and unexpressible. Flesh and blood, as now it is, cannot be capable of an Heavenly state ; in which sense are those words to be understood, *Flesh and blood cannot inherit the kingdom of God*, 1 Cor. 15. 50. It must first be refined, and made spiritual, incorruptible, and immortal, 1 Cor. 15. 52, 53. Such a *Qualitative*, though not a substantial mutation it shall undergo : for at the Resurrection all the infirm qualities of the Saints bodies, by which they are incapable of bearing the Majesty, and Glory of God in Heaven, shall be removed.

*Phil.*

# of the Heavenly Substance. 65

Phil. 3. ver. 21. *Who shall change (transfigure) which properly signifies to transfigure, shall convert them into another figure or form) our vile body* (this body of vileness, baseness, and abjection, an Hebraism) which is very emphatical, and very frequent in the New Testament, it may supply the superlative degree for our most vile, and abject body as it may be translated our body of misery, and afflictions, (this body that all Calamities prey upon, gradually consume and waste and at last resolve into the Dust, for the word in this sense is used by the Sep. Gen. 27. 31. that it may be fashioned, (it may be made conformable unto) like unto his glorious body (his glorious body that is, his most glorious, or glorified body) So then their Bodies shall not be those fraile diseased, socord and sluggish lumps of Flesh & Dirt, those Bags of Phlegm, that they continually carry about with them here upon Earth. But as the Ore that's cast into the Fire a Stone, comes forth, a very bright, and

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and pure Metal, which is called Gold, between which two there is an exceeding great difference, so shall the Bodies of the Saints rise out of their Graves and enter Heaven, with such impassibility and clarity, with such agility, and subtilty, as is not now to be comprehended by us. And if the Saints Bodies be thus changed we may rationally conclude the change of the senses shall be commensurate, and equal to the same. And as they shall hereby be advanc'd, and their capacity and vivacity be amplified and enlarged; so shall they have an happiness, and delights adequate thereunto: And though we know not what these senses shall be, yet we call them seeing, and hearing; but what shall be seen and heard as beautiful and delightful, that we cannot tell. But certainly the pulchritude and fairness, the beauty, and brightness of Sun, Moon, and Stars, and all the Lamps of Heaven, with all the former objects in the world; yea, could we suppose all the admired and adored beauties that have been, are, or shall be seen, collected, and united into one body, or made to concenter in one person, and sparkle forth in one face, and whatever amiableness is diffused through the whole creation, were made to meet, and become all



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all visible at one view in any one single object; and our eyes dazzled, and over-power'd at the emission and efflux of its beams, yet all would be but a very dark representation, a very imperfect miserable glimmering of that bright shining Sun of immortal glory, and the incomprehensible Beauty of the Face of God, that the Eyes of the glorified Saints shall be strengthened to behold. It's true, a full proper, and immediate sight of the immense divine essence there cannot be, for that being infinite cannot be comprehended by a visive faculty, which is 1 Tim. 6. 16. Col. 1. 15. 1 Tim. 17. but finite (as finite objects may, whose splendor doth not over power its strength) and it being likewise an increated immaterial, and spiritual object, so it must be invisible to a corporeal Eye, for it's sight being united to the object, by the help of the sensible Species, *i. e.* the similitudes or Image of the object, the divine Essence cannot be visible to it, because it's impossible for a thing created to represent that which is increated; as a created Species to represent an increated object, or a material Species an immaterial object, and to assert the contrary would be to make the divine Essence a created being, for then there would be some other

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similitude of it, something as could represent it as the proper likeness thereof.

This is the Reason why that clear sight of God, which is called the *Beatifical Vision* (because it makes the *Seer* blessed) is principally intellectual, and thus the Saints in glory are said to see the divine Essence, according to *Mat. 5. 7.* *1 Job. 3. 1. We shall see him as he is,* *1 Cor. 13. 12.* but now we see through a Glass darkly, but then Face to Face (that is now we see immediately, but then we shall see immediately, so that the great object seen now and then, is the same) *Psal. 17. 15. As for me I will behold thy Face, &c. Rev. 22. 4. Mat. 18. 10. In Heaven the Angels do always behold the Face of my Father.* This beatifical Vision is such a sight of God, as is apposite to the sight of Faith, *2 Cor. 5. 7.* that sight then being immediate, the sight of him in the state of blessedness (as the *Antithesis* in that respect to the other) will be immediate. By this, shall the Soul see divine the *Essence* apprehensively (according to it's finite created, but then enlarged and perfected capacity of the understanding) so as it cannot proceed further in point of knowledge concerning God, or that great Question *what God is.* But though this *felicitating* Vision be principally that of the

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the Soul, yet the Scripture seems to hold forth that so much of the *divine* glory shall beam forth to the glorified corporeal Eye to behold, as such a Creature is capable of, for delighting it in a most wonderful ravishing manner; for the Divine essence being an Arbitrary, and voluntary Glass, he may according to his good pleasure manifest more or less of such a visible glory, to the Eyes of Saints in Heaven. And why may there not be such a corporeal Vision, or ocular View of the Face of God in this sense, seeing *Jacob* had it (though in a lower degree because his mortal state would not bear such a sight as is proper to a state immortal) upon Earth, *Gen. 33. 30.* I have seen, saith he, *God*, Face to Face, though it was not God's Essence that was discernable at that time, yet, besides that humane form, and shape that God appeared in (and which at first might make him think it was but a man,) before he left *Jacob*, (besides his solemn blessing him) it's very probable he gave some demonstration of his Divinity, which it's likely was by some glorious appearance, or resplendent, and bright manifestation of himself (so much as he was then capable of bearing) to his Eye sight, this made him say I have seen *God Face to Face, and yet my life*

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is preserved. Such a sight *Moses* and *Aaron*, &c, had of God in the *Exod.* 24. v. 10. And they saw the God of *Israel* : how ? by the effulgency and shining forth of some glory, and brightness which was obvious to their sense, by which they might perceive that God was present in an especial, and extraordinary manner, this appears by what follows. And there was under his Feet as it were a paved work of a Saphir Stone (which is a Stone of a very clear Sky colour) and as it were the body of Heaven in it's clearness, or in it's brightness, *Exod.* 33. 18. *Moses* supplicates God that he would shew him his glory, shew me thy glory, which is not to be understood of God's essence (which no doubt he knew to be invisible) but his divine glory. While God was speaking with him by a sensible Voice, his presence was over-shadowed with some Cloud, or darkness, so that this glory did not appear and therefore now he desired either the removal of the interposing Cloud, or that his glory might break through it to be objected to his sense. God in the 19. verse. replies to this Petition thus. I will make my goodness pass before thee, that is I my self will pass before thee and with my self all my goodness, and glory, but

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but seeing it is too much for thee to comprehend, it shall therefore pass, and not stay for thee to gaze upon, it shall pass before, or by thee that thou mayest see a shadow of it behind. That which *Moses* was so desirous to see, was the Divine glory fully manifested, and displayed; now God tells him that this state of defiled infirmity, and mortality was not capable of it; therefore God promiseth to help the imperfection and dimness of sight, by the instruction of his Ear, as followeth, I will proclaim my name, *i. e.* my nature. Now that *Moses* might know that God was not unkind to him, while he denied to gratify his request, he tells him plainly in the 20. v. *He could not see his Face without the peril, and hazard of his life.* And he said thou canst not see my Face, (which is not only to be understood of God's spiritual Majesty, which is altogether invisible, but likewise, if not principally in this place of that brightness and glory which accompanieth his presence, and that he is cloathed with as with a Garment.) For there shall none see me, and live. From these words the principal objection may be raised, against any ocular views, or corporeal Visions of God in Heaven: For seeing in Heaven the Saints shall have their hu-

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mane nature, and not cease to be men, how can they see any thing of him there, more than here, and live. To which it may be replied, that either such a Vision of God is not in this life, but in the other, that if a man would see God, he must first die, and then he shall see (as it were) face to face; and so the sence of the words is this; No man while he *lives* in a mortal condition here upon earth, can see my face: which interpretation I do not approve of (because it contradicts other Scriptures already spoken to and explain'd) without another, which is; That the full manifestations of my glory are too much for mans infirmity to bear, and apprehend: Thus for man to see me, would so astonish him, as to make him a dead man, *Rev. 1. 16, 17. Dan. 10. 8, 9.* This is that glory which *Moses* desired to see, which God tells him he was not capable of beholding, as he was a meer mortal man. But yet it's clear from vers. 23. that God did manifest so much of his glory to him as was sufficient for his discerning, and for his desire. When he saith *thou shalt see my back-parts*, he speaks here as if he appeared in humane shape at this time, who though he hid his glory from *Moses* his eyes (as if an hand

had

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had been spread over his face to cover him ) while he passed before him , yet was he priviledged with a glimpse of his glory coming after, behind he might see him as in a shadow. And it's probable when *Moses* came down from *Mount Sinai*, ( where he had been forty days , and forty nights without food , with God ) with a shining lustre upon his face, it was from a reflexion of a divine glory and splendor upon it, which he was in some considerable degree enabled and strengthened to behold, *Exod.* 34. 28,29,30. We find that in the Mount, when *Christ* was transfigur'd, *Matth.* 17. 2. 9. 2. and his face and countenance irradiated with coelestial glory, yet those Disciples which were with him, had ocular views of it, though in respect of their mortal condition they could scarce bear and endure the sparkling rayes thereof, but seem to be astonish'd, while wonderfully ravish'd and delighted with the same. Now if the eye of God's Saints have had such glimpses of Divine Glory upon earth, what clearer and fuller view will they have thereof in heaven, when their visible faculty and organ of sight shall be unspeakably invigorated, and made a thousand degrees more pure , and piercing,

more acute and quick than now it is : And if a small beam, or glympse thereof was so delectable to *Peter*, *John*, and *James*, that were with Christ in the Mount that they were loath to leave it, but were very desirous to take up their abode there ; how infinitely more pleasant and ravishing will those more open, and ample manifestations of Glory be ? and though we cannot determine what the measures thereof will be, yet we may conclude it will infinitely more surpass the most amiable, and Loves-most powerful attractive objects upon earth, than either the Morning or Meridian Sun, that minute and little light, that acts the part of an Hypocrite in a Glow-worm.

We may rationally suppose likewise, that the sight of Christ, as he is man, with all the inherent cœlestial qualities of his most glorions body, will render heaven a place full of delectableness. This must be the next object to the Beatifical Vision it self. To have the fulness of the Godhead, that which dwelleth in him bodily, *Col. 2. 9.* radiating, as it were, through his transparent body, must afford excessive delights to the beholder. That Glory of the Manhood, which is out of measure (that is respectively, in regard of



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of us who are unable to measure it ) must be a most lovely object to behold. To see that Christ whose visage was marred more than any man, and his form more than the Sons of men, Isa. 52. 14. whom the Jews could see no beauty in, that they should desire him, Isa. 53. 2. who was despised, and rejected of men, a man of sorrows, and acquainted with grief, and who was not esteemed by men, Isa. 53. 3. who hath born our griefs; and carried our sorrows, who was wounded for our transgressions, and bruised for our iniquities: upon whom was the chastisement of our peace, and with whose stripes we are healed, Isa. 53. 4, 5. Him who was spit upon, and buffeted, Matth. 26. 67. Who endured an cruciation of all obloquies, and evomition of all blasphemies upon him, who was every way most opprobriously and contumeliously used; who was scourged and whipt, Matth. 27. 26. Who when he was in the prime and flower of his youth, had his beauty so much withered and decayed, and his body so much macerated through want, and poverty, and variety of sorrows, as if wrinckling and furrowing old age had overtaken and seized upon him, or did very nearly approach him, Joh. 8. 57. Whose innocent and pure soul

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soul was put into so great an agony, that he sweat as it were great drops of blood, falling down to the ground, *Luk. 22. 44.* which made him say, his *soul was exceeding sorrowful, even unto death, Matth. 26. 38.* ~~the~~ *his* soul, encompassed and besieged round about, beset with sorrows. And to conclude this, to see him after that most low state of his Humiliation, having, when he was born, a Manger for his Cradle; crown'd with thorns (as a sign of the greatest contempt) and after all this condemned and executed upon the Cross; crucified for the greater contempt between two Thieves, most scornfully there insulted over, having his sides pierced with the spear, to let forth a pure stream of his most precious blood, and not only to endure that most shameful, ignominious tormenting death of the Cross, but the whole weight, and burden of his Fathers wrath and displeasure, and the severe strokes and lashes of vindictive, punitive justice, and the very pains of Hell to take hold of his soul: I say after all this, to see him exalted in glory, and majesty, at the right hand of his Father; a sparkling Crown upon his head, sitting upon a magnificent Throne, to see his countenance as the Sun shineth in his strength,

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strength, *Rev. 1. 16.* to see him exceeding all the glory of Angels ; to see him infinitely more beautiful in his whole body than his Spouse the Church (when enamour'd of him) most passionately and Rhetorically describes him to be, *Cant. 5. 10, 11, 12, 13, 14, 15, 16.* To see as much of the Creator, and the Divine Nature in Christ, as is possibly visible in the nature of man ; and not only to see Christ in all that eminency of his glory, but (if we be Saints) to see Christ in it as ours, as we are interested in this object, will make it most delectable, *Joh. 17. 24.* We find this is the great happiness, honour, and priviledg that Christ *wills* for all true Believers. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me.* Certainly Christ would never have *will'd* this, would it not afford ineffable joy to the beholder, and fully prove, that as much contentation as the creature can be made partaker of by the sight of any one visible object, will be the portion of the Beholders of Christ, as he is man. The wise man tells us, *The eye is never satisfied with seeing, Eccl. 1. 8.* Although it may be wearied with looking

*This proves his  
Divinity.*

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ing upon various objects, yet it is not satisfied, but still desires new ones, and can drink them in without surfeiting; so that though the *acts* of the eye be scant, and finite, yet the lusts of the eye seem to have a kind of infinity in them. Now all this ariseth from the imperfection of all conspicuous glory and beauty in this world; for the sight cannot be quieted, except in the most excellent of visible objects, and this it only meets with in heaven. *Melancthon* desired death for this very end, that he might see Christ in glory; *Cupio ex hac vita migrare propter duas causas, primum ut fruor desiderato conspectu filii Dei, & Cælestis Ecclesiæ, &c.* And if death be desirable by the Saints for this end, certainly the object will be proportionably delightful.

We may likewise rationally conceive the glorified bodies of the Saints will be very delightful objects, whose constantly flowing and radiant beauty shall never be incentives and baits to lust; shall not beget unchast thoughts, nor allure and tempt to unclean embraces. There shall be no need of Ornaments to cover any deformities of the body, or to add a grace and comeliness to any of its parts; all meretricious Painting, and Patching; all the

the clouding *Tobers* (as an addition to that ſufficiency of hair which God, and nature hath given to the female Sex) ſhall be quite out of faſhion, and of no uſe. Had man continued in the ſtate of Innocency, that beauty which is now compoſed of the moſt exact ſymmetry, and complexion, falls inconceivably ſhort of what it would then have been; and even that, before ſin darkned it's luſtre, and ſtain'd it's glory, or in the leaſt withered it's flower; was not to be compared with this. *Then* (ſaith our Saviour) *ſhall the righteous ſhine forth as the ſun, in the kingdom of their father.* Which may very well be underſtood (as one ſenſe, if not the chief) of their corporeal brightness; and it's probable, had there been a more ſplended creature in the whole viſible Creation than the Sun, our Saviour would have made uſe of it, to expreſs the ſormoſity of the Saints bodies by in heaven.

To ſee then Heaven full of thoſe bodies, which perhaps were once cloathed with ulcerous ſoars, with loathſome and nauſeateing deformities, and liable to ſo great variety of diſeaſes; and though many of them were freed from theſe unamiable things, yet at laſt their rareſt Beauties

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Beauties were exposed to blasting Old-age, which planted deep Furrows in their smooth Brows, shrunk and shriveld up their plump, and comely Cheeks, and causing their most straight, and upright Bodies to bow themselves, and uncomelily to stoop; I say to see Heaven so full of those Bodies, and every Body so perfectly beautiful, that no addition can be made, and all supplements are excluded; what delight must this afford? what a strange magnetic vertue is there in imperfect Beauty upon earth? Scarce an Eye can come within the reach and view of it, but more or less it doth attract it, how much more complacential then must it's attractions be when it's compleat in Heaven.

Through the corruption, and depravity of humane nature, how fatal, and pernicious hath *Beauty* been to mankind in this lower World? by it's effascinations, and enchantments it hath wofully, and miserably beguiled many thousands. What an universal *Empress*, and *Queen* is she in the World? her Dominions, and Sovereignty extending as far as there are any reasonable Inhabitants upon the Earth. And with what absoluteness, and great authority doth she command? To fulfil her pleasure she sometimes makes wise Men Fools

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courageous Men Cowards, and Cowards sometimes courageous to their own destruction, while their Rivals lay the Foundation of their supposed (but mistaken honour) in their blood. Rich men she makes poor, what vast Estates, and Treasures hath she devoured. Patrimonies, Inheritances, and Lordships in abundance hath she swallowed up. Millions of Silver, Gold, and Jewels have been Sacrificed to her: And all the Riches both of Land and Sea, are not too much to maintain her; so boundless is the cost, and charges of her insolent Pride? How unkind is she to, and tyrannizeth over them most, that are her greatest Admirers, and Adorers, and ruins them unmercifully, and cruelly that do the greatest Homage to her. How many Nobles hath she degraded, and debased? How many crowned Heads hath she conquered? How many Kings, and Princes hath she made her Servants and Vassals to Lackey after her? How many flourishing *Kingdomes*, and goodly *Politick* Bodies (as ere the Earth bore, or the Sun shined upon) hath She laid waste and destroyed? How many thousands hath She given to the devouring Sword, the mortal Dagger, and the

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ignominious Halter? How often hath She fill'd the World with Blood, or made it a Sanguineous Stage, and Theatre? How frequently hath She made the strictest Bonds of Nature to be broken? to make her Commands to take place, and her Laws to be kept inviolable by her Captives; She hath made the nearest, and dearest Relations cruel unto, and to embrew their hands in the Blood of each other. How contrary to all Justice, Equity and Reason are her Edicts, and yet her power is so great, and absolute that but few *Hero's* can be found, that with a daring boldness, are resolute to disobey, and resist them. And this is the greatest mischief of all that she doth to the world, that as she hath a power to effect it, so She sports and delights her self in nothing more, then in brutifying (and yet with their own consent, which with some bewitching charm She strangely gains) her *Devotees*, and turning them into Beasts.

But because this is so, is therefore deformity to be desired, chosen, and preferred before Beauty? certainly no, for that were to dispise, and contemn one of the most excellent outward gifts of God, and Nature, it were to besmear and cast

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Dirt upon that which is the greatest glory (next to Reason) of humane Nature, and to disparage that which is to be the smile of nature, the excellency and gloss of the whole Creation, yea a more dark and imperfect resemblance of God himself. Let but the noble Reason of man keep it's Throne in the Soul, and hold the Reins of Government over the same in its hands, exercising like a King it's Regiment over the inferiour faculties, curbing and restraining a brutish, extravagant appetite; and then a due, and right improvement will be made of it, which is to admire the wisdom and power of it's Original and Creator, and to celebrate him for the same. And thus shall the glorified do in Heaven, they will always celebrate that infinite wisdom and omnipotent power which could cloath so many Myraids of bodies with this *white Raiment*, that could advance Dust and Clay to such high perfection, *Rev. 3. 4, 5, 7, 10.* How do we praise and commend a Limner when he draws but an inanimate and lifeless Picture to the *life*; when every Limb, Member, Muscle, and Feature, with all the smallest visible Parts of the original shadow, are exactly represented in it; we highly applaud the Wisdom and Art that

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shines forth in it, and guided the Pencil to the perfection of the Draught. How much more shall God be prais'd and magnified by his Saints in Heaven, that hath made their Bodies in some sense living, and immortal Pictures of himself, which hath made them fairer then the Moon, (which hath her spots) and clearer then the Sun. To know and consider their Beauty, to be the effect of so many of Gods glorious attributes, will mak it infinitely more delightful and ravishing. Here Beauty shall do no hurt, but good, where the Fire and Flames of Lust shall be for ever extinguished. Do we hang up Pictures in our Rooms, because they are so ornamental, and do they afford so much delight to the curious Eye, and critical, beholder, when drawn most dexterously by that curious Pencil, which was managed and guided with the steady hand of some rare, and most ingenious *Apelles*. Certainly then to see constantly, so many Millions of Bodies beautified by all that wisdom, skill and power that is in the Creator of the Heavens and the Earth, must make this Heaven where the Saints substance is, a place of admirable Delectability. The Firmament when most bespangled with innumerable sparkling Stars, is but a dull, deformed

# of the Heavens Substante. 3

deformed and unpleasant object, in comparison of the same; and could we suppose the whole Earth to be one Garden full of odoriferous & beautiful Flowers, yet the delectableness of their object would fall infinitely short of the other, yea if all the Beauty diffused through so great a variety, were concentrating in one Flower; yet would it not match, or equalize the pulchritude of one Saints Body in Heaven; Therefore as our Saviour tells us, that *Solomon* in all his glory was not clothed like one Lilly, so all Lillies and other Flowers are not in all their glory, clothed like one Saint in Heaven.

We may not without good reason also conceive that the sense of Hearing, shall have it's delights in Heaven, as well as that of seeing. For the speaking Tongue (that is the glory of man above a Beast, while upon Earth,) methinks should not be useless in Heaven, and there all the Saints be Dumb, *Psal. 16.*

9. 37. 8. \* Nothing hinders but that we may believe, that they shall speak not only *mentally*, in an Angelicall manner, but also (vocally when they please) after the manner of humane Locution here, though

*Some conceive that the Saints probably shall speak in the Hebrew Tongue.*

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though their Tongues, and Voice, and Language may not in all respects be there, what they are here, but in some inconceivable manner undergo a change likewise. And the sacred Scriptures seem to affirm that there shall be audable *Hallelujahs*, and Songs of Thankfulness in Heaven, which the Tongues of the Saints, shall be employed to sing forth to God, *Rev. v. 10. 1. 3. 4. 6.* besides the high and constant inward Admiration and Adorations of their Souls. Which things, with all their other vocal converse together, (though no doubt there shall be likewise the Speech of their blessed Souls, which is a power whereby they can make known one unto another, what they know themselves by spiritual insinuations, and inspirations) shall be a far more pleasant and ravishing Melody, and infinite more delightful to the Ear, then any Instrumental and vocal Musick upon Earth, that hath the sweetest Air. But though it may be above the grasp of our capacities, now infallible to determine how their Tongues shall every way be employed, to please and delight their Ears; yet we certainly know they shall never be used to grieve and molest them: All Tongues since here shall cease. Heaven knows not what

what swearing, nor blaspheming; what obscene, nor filthy talking, railing; nor reproaching, slandering, nor backbiting; lying, nor perjury; yea, nor what idle, nor vain prate means: all these are excluded, and shut out for ever there.

But are these the grandest and highest things to express the *Delectability* of this substance by as it's in Heaven? No; for the accomplishment of all, shall be the advancement of the perfectly sanctified soul, to the fullest fruition of, the nearest and closest union and conjunction, the most intimate and bosome communion with the infinitely blessed God, that it's capable of: This doth far surpass all other delightful objects that can be named; This is that which certainly will afford the highest complacencies to the soul; for now it's powers and capacities being exceeding great, it's actions exceeding vigorous and strong, it's enjoyments must be most sweet. The pleasant knowledg the soul shall have of God, will be unconceivably delectable and complacential. What sweeter embraces are there in the world, than between the Intellect and Truth, which makes the delights of a Philosopher: (though perhaps poor) so far to exceed the pleasures of all other

### § 8 A Discourse of the excellency

now, unclean Sensualists, filthy Voluptuists, rich and illiterate Clowns, and covetous *Misers* in the world. But when this most noble faculty of the soul is matcht with, and hath for it's unchangeable object the prime Truth, God himself; how unspeakably ravishing must it's delights then be? It is impossible for the understanding to acquiesce, except it be in the highest Being; for as Being and Truth are convertible, so is the highest Being, and the highest Truth. The understanding then having arrived at this, all it's restless search and enquiries after truth must be terminated and concluded, and when it hath found this most comprehensive truth, who can conceive how generous and delicious its pleasures will be? It's by this vivive power of the soul, that it sees the divine Essence it self, which beatifical object in an incomprehensible manner applyeth it self to the same. This is expressed by Schoolmen various ways; some saying, that it is an actual illustration, that is, a supernatural influx, elevating the understanding unto the vision of the Divine Essence; others, that it is the supernatural concurrence of the beatifical object, whereby the object immediately manifests it self to the understanding, together

together with the understanding, causing a most blessed vision; and when others call the light of glory, a perfection super-added to the understanding, whereby it's made able to see God, the sense is the same; and this is that which will be the joy of joys, and afford the most quintessential delights, and elixorated pleasures to the soul; for in the perfect knowledge of God, the glorified understanding shall know all other things cognoscible; for then shall all Philosophical, as well as Theological doubts be resolved; such as we have in *Job* 38. 16, 17, 18, 19, 20. For the will of God representing the creature, is that eternal Idea, where, as in a glass, the Works of God are more perfectly seen, than in themselves. God is an infinite Essence, and containeth eminently the perfection of the whole Creation, or every creature from the first to the last, and therefore as effects are visible and legible in their causes, and conclusions in their principles, so is every creature to be seen in God; for they are all *eminentially* contained in him, and so may be seen in him, in a more excellent manner than in themselves: As a Building, or a Watch, or any other piece of Mechanism, could we see it clearly in

the perfect conception of the Artificer, we should see it in a more excellent manner than in the Edifice, or work it self. When once the perfected understanding fully knows the first cause, and original truth, it shall be liable to no mistakes nor errors more, which do so much perplex and torment the mind. Hence *Simplicius*, in his *Commentary in Epict. Enchir.* speaking of the gradual progressions of the Intellect, in the investigation and prosecution of truth, asserts, that when it reacheth God, its attainments are the best, and most perfect. --- *Una enim hac qua ad Deum fit contentio, est optima & omnis quantum fieri potest, erroris ex-*  
*pers.*

To all that hath been said, this may be added to demonstrate the Heavenly Delectabilities, that is, the constant uninterrupted profusions of the perfected Divine Love upon God ( which includes the perfect rectitude and conformity of the souls wills to the Sovereign, Supreme Will of God, and its attain'd rest in its utmost and perfecting end ; ) for as Love is the Essence of God, 1 *Jeb.* 4. 8, 16. so Love is the Essence of the Soul, and the noblest pleasures, and purest joys, are  
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fetcht in, and conveyed by love into it: every man by sense and feeling knows what a secret emanation of sweetness there is from a good that's loved. Its by Love, that every good communicates it self to our souls, and they are made capable of a participation thereof, by; and the greater the good is, (provided the actings of love be proportion'd thereunto) the greater and sweeter are the pleasures that spring from it. God then being the supreme Good, and that Good which for its perfection comprehends all other good, what plentiful delights must result, and be derived from it, when supremely and perfectly lov'd in Heaven? This is that which will make the joys of glorified Saints, to flower, and spring up for ever.

When love is not mutual, and reciprocal, when it is not reflected back again, and the soul cannot hear the pleasant, and earnestly expected *Eccho* (I love thee) from the amorated object: And when no alternate exercises of this passion can be perceived, then many times it produceth strange inquietudes, and perturbations of mind, excess of grief, besotting Melancholy, restless commotions of spirit, and sometimes weariness of ones present life, and

and being, and then its so far from being the cause of the Amorists felicity, that it creates his greatest misery; and when all its hopes of a sutable response and answer from its object are expired, then it turns into loathing, and the highest disdain of, and revengeful fury against the same. And not only so, but exceedingly tortures, and proves prodigiously, and monstrously unkind to the soul that first conceived it, and brought it forth: and having obtained too great a Masterdome over the soul, (enseebled and consumed with its flames) *Nere*-like, it would rip up the womb, and tear out the bowels of its own Mother. And under this miserable frustration, and deplorable disappointment, its like an enrag'd man, who when he cannot be revenged upon the person, that hath highly affronted, and offered great indignities to him, he will tear his own hair, and flesh, and execute his fury upon his nearest relation, or the man that is next to him.

But Heaven admits of no such thing; for there the glorified Saints shall not, yea cannot possibly love God so much, as they shall be loved by him; for they love him but according to their perfect, finite goodness; but he loves them accord-  
ing

## of the Heavenly Substance. 22

ing to his perfect, infinite goodness : they love him so far as they are made good ; and he loves them so far as he is good : and therefore look how far his goodness exceeds theirs, so far must his love surpass theirs : When God therefore and they meet together in heaven, there will be nothing but the highest endearments of love betwixt them, nothing but the mutual constant actings and embracements of Love, in the very bosom of God's Love shall their pure and holy souls be lodged for ever. O how sweet, and pleasant will that Heaven be, where perfect created, and perfect intreated love shall meet together ; were the Saints shall never doubt more, whether or no they do love God sincerely, (that is, prevalently and supremely) which occasions many perplexing thoughts, many inquiries into, and much deep searching of their hearts here, least after all their highest pretences, and professions, they should prove and perish as hypocrites for ever : And then shall all their perplexing doubts, and disquieting fears that they are not loved by God, cease : No such complaints as we read of in *Psal.* 77. 7, 8, 9. and in *Psal.* 88. 3, 4, 5, 6, 7, 14, 15, 16. shall be heard in heaven ; There shall be no need of that counsel

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counsel which we have in *Isa. 50. 10.* who is there among you that feareth the Lord, that obeyeth the voyce of his servants, that sitteth in darkness, and seeth no light: let him trust in the Lord, and stay himself upon his God. That text shall never be preach'd upon in heaven, for the comforting of drooping, dejected, (though holy) souls.

And as there shall be nothing but Love betwixt God, and his Saints; so there shall be nothing but love among themselves. Peevishness, and Passion, Mis-judgings, Mis-constitutions, Hard-censures of each others Actions, Quarrelling about Property, too much Self-love, Difference in Judgments, Pride, and Emulation, Im-better their Converse; and breed too great an estrangedness among them here upon earth; but as all these things proceed from the weakness of Christian and Brotherly Love, so when that Love is perfected towards each other, as well as God himself, none of these things shall be found in heaven, to render it a place, and their society unpleasant to them.

We find that too often, a few days, or hours converse in this world, makes them weary of each others company, and they desire to draw off, and retire, though there be

be none of those former things to occasion it. And such a Seclusion in solitude they find after converse, very Recreating, and delightful to them. But as this ariseth from the Languidness and imperfection of their Love, so when there is a Consummation of it in Heaven, then a whole Eternity will not make their Fellowship ingratul and burdensome, nor their uninterrupted Conuerses, Nauseous and glutting, all desires shall then cease to Sequester themselves each from other.

And as there shall be such perfect exercises of love among all the Saints, so shall there be betwixt them and the Holy Angels. No doubt the love of Angels is now very strong towards the Saints, which is not apprehended by them, because their Nature is so little known to them. But when they come to Heaven they shall have such a clear knowledge thereof, that it shall strongly Elicit, and powerfully draw forth their love to them again.

The Scriptures discover to us the cohabitation of Angels and Saints in the same Heaven, and as they do dwell together, so we may rationally suppose

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pose they converse, and love together for the Soul of the Saints being of a spiritual substance, they and the Angels are capable of speaking one to another; that is mentally, (though not vocally) in a heavenly spiritual manner, communicating their minds, notions, meanings, and conceptions, as they see cause, and as they please each to other. But though we cannot absolutely, and certainly determine either how Angels speak among themselves, or how they, and humane Souls speak each to other, yet we may not in the least doubt, or question, the most delightful reciprocations of love, and highest *Carasses* between them.

Now how pleasant is every place that is full of Love? how comfortable is it to live in a Family of Love? what a complacential co-habitation is that which Love is the Cementation of, where it conglutinates, and joyns all hearts together? When conjugal Love is kept up in it's truth, and strength: How delightful and unwearied a converse is there betwixt Man and Wife? And if uniting and knitting Love (according to *Psalm*. 133. 3.) render all Communities and Societies so sweet, how incomparably pleasant then must

of the Heavenly Substance. 95

must Heaven be, which is perfumed throughout with Love, where Love is most immixt and pure, where the Love both of God, Angels and Saints meet together. Where Love is not only compleat, but perpetual, which shall never be shut up, and buried in the depths of sorrows, nor breath out its last by violent and forced separations, as the Love of the nearest Friends and the dearest Relations soon or later doth.

And hath Love such a vertue in it that if Friends be cast into a loathsome Prison together, it can turn it into a pleasant Palace, if into a dark disconsolate Dungeon; it can supply the want of Light, if in a Wilderness, it can change it into a Paradise. How can delights then be wanting in Heaven? what perfection of all dilectabilities must be there, where there is such a perfect plenitude, and fulness of Love.

5. Superlative Excellency, this I have spoken to before, and therefore shall not dwell long upon it now, but seeing its a substance in Heaven, it must be most excellent. 1. Specifically, and in respect of kind. This substance being in Heaven,

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it must be distinct from any substance here upon Earth ; and as far as the Coelestial Bodies excel Terrestrial, so far must this surpass the other. And being *Essentially* the very glory, and blessedness of God himself, what can compare with it? Not Gold; nor Pearls, nor Princes Crowns, though they could be heaped up, as high as the highest Mountains, or could be made to reach the Sun, and Stars; yea, the highest Heavens. 2. Gradually, for measure here is nothing wanting. Heaven imports most absolute Perfection. All earthly Substances are defective, and imperfect, and therefore usually they that have most of them, would have more, and seldome sit down, and say they have enough. This makes Kings so desirous, and industrious to enlarge their Dominions and Empires, to add to their weight of, or multiply their Crowns. This makes many Rich men so thirsty to increase their Bags, and their fields. These and many other things demonstrate an intrinsic deficiency in all Earthly Substances, which renders them mean, and inconsiderable, what ever esteem men may have of them, that know no better: for of what little worth is that Drink which will not quench the thirst? or that Meat which

cannot



## of the Heavenly Substance. 27

cannot fill and satisfy the stomach; and so what little value is to be put upon all these worldly substances, that can never fill and satisfy the soul: But when the soul is possesse of this celestial substance, it shall say, I need no more, nor no other: According to that *Axioma desiderium boni imperfectioris cessat, acquisita perfectioni*. The supreme excellency of this substance is Rhetorically set forth, and displayed by the Apostle in 2 Cor. 4. 17. where its called a weight of glory, to shew the abundance and greatness of it, and such an one as is far more exceeding; and *unusquisque* is the Original, and its such an emphatical Grecism, that other tongues cannot word by word, express it to the full; therefore they are necessitated to use other words and phrases, which exceeds all comparison; as *Atque supra modum* Erasmus, *supra modum in sublimitate*, *Fulgebat* Lat. *Excellentior Excellentius*, Beza: Exceedingly excelling, a most excellent, the Dutch Annot. and as our translation hath it, a far more exceeding: the Greek most properly is, A weight of glory, according to excellency unto excellency. Its as much as if the Apostle had said, that all Hyperbolical expressions fall far short of this glory; such is the transcendent

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excellency of it. Much might be spoken of it; but when all is said that the most Florid and Rhetorical Tongues of Men or Angels can, it will but disparage it. And when the Saints come to possess it, they will say as the *Queen of Sheba* did concerning *Solomons* glory: The half of it was not told them. Finite created good is usually better in the expectation than fruition; but infinite increased good is infinitely better in the fruition, than it can be in the expectation.

This shews that the happiness of the Soul is local. It is not every where, nor any where, but limited, and confined to a particular place; and that this happiness is distinct from Heaven it self, as much as a Treasure is from the place where it is laid up, or a man from the Room where he lodgeth. There are a Generation of men (as hath been already said, and spoken to in part) that would possess the World with a beliefe, that all the Heaven, or Hell there is, is within a man: that is, all happiness or all misery, that he shall either enjoy, or suffer, is in this Soul, and where ever he is, and goes, he carries his Heaven or Hell about with him. This is indeed a truth in a sense; but as it's opposed to a place where the righteous

Of the *great* *and* *mighty* *God* *the* *Father* *of* *all* *things* *visible* *and* *invisible* *who* *is* *the* *Author* *and* *Finisher* *of* *all* *our* *works* *who* *is* *the* *God* *of* *righteous* *shall* *be* *felicitated* *and* *to* *that* *which* *the* *wicked* *shall* *be* *tormented* *in* *for* *ever* *or* *where* *more* *of* *God* *shall* *be* *enjoyed* *and* *a* *deep* *sense* *of* *the* *loss* *of* *him* *and* *pain* *shall* *be* *felt* *this* *is* *a* *most* *gross* *Error* *And* *hereby* *they* *carry* *on* *a* *most* *pernicious* *design* *(destructive* *to* *all* *Religion)* *endeavouring* *thereby* *to* *vacate* *Gods* *rational* *and* *mortal* *Government* *of* *rational* *Creatures* *; that is* *his* *ruling* *and* *governing* *them* *in* *a* *way* *consisting* *with* *promises* *and* *threats* *; and* *so* *opening* *a* *passage* *to* *all* *Licentiousness* *and* *Prophaness* *to* *the* *most* *Nefarious* *Courses* *and* *profligated* *flagitious* *Practices* *in* *the* *World* *Those* *that* *do* *read* *and* *believe* *the* *Holy* *Scripture* *(Rom. 13. 2. Those* *Oracles* *of* *God* *which* *give* *clear* *and* *certain* *Answers* *to* *all* *that* *do* *consult* *with* *them* *about* *their* *future* *state* *)* *and* *do* *not* *pervert* *the* *proper* *sense* *and* *meaning* *thereof* *nor* *wrest* *them* *to* *their* *own* *destruction* *do* *know* *that* *besides* *the* *Hell* *(which* *every* *awakened* *enraged* *guilty* *Conscience* *is* *; even* *the* *Hell* *of* *Hells* *called* *therefore* *the* *worm* *that* *never* *dies* *Mark 9. 44. like* *the* *Vulture* *that* *the* *Poets* *said* *was* *always* *gnawing* *and* *preying* *upon* *Prometheus* *his* *Liver* *while* *chain'd* *to* *the* *Mountain* *Caucasus)* *and*

the Heaven within a man, (which every  
 one hath, to whom the Love of God  
 through Jesus Christ is manifested, and  
 the Remission of his Sins, is Seal'd  
 up in his most precious Blood) there is a  
 Local Hell where as in a peculi-  
 ar place the wicked shall be for ever tor-  
 mented, and a Local Heaven, where they  
 shall be for ever blessed. And this sub-  
 stance may be said to be there, as to be in no  
 place else. The light of nature, doth so  
 much attest this truth that none but such  
 as imprison, and extinguish the same will  
 deny it.

It's a Substance that's better: that is,  
 better than any Goods the Saints can be  
 robbed, and bereaved of, or the hands  
 of violence can tear from them. But be-  
 cause I have spoken to, and explained in  
 part this already, I shall onely add these  
 two things which it involves in it. 1. What  
 encouragement Saints have, and how  
 reasonable a thing it is, that they let go,  
 and part with their Goods for pure Gospel  
 Religion, and the sake of Christ, seeing  
 they have that which is better. They  
 live in hope, and if they do this, they  
 shall certainly have it in fruition. Who  
 will not part with a less perfect for a more  
 perfect good? this every man Reason  
 will

will consent, and agree to. Who will not part with Brass for Gold, with pebbles, Stones, or painted Glass for Orient Pearls, with Rags for Robes, with a poor Cottage for a Crown, and Court, with Puddle for Fountain waters? Much more highly rational is it, to part with all earthly Treasures, for that which is heavenly; seeing the disproportion is infinitely greater. And how much do many Professors of the Christian Religion discover an imbecillity and impotency of Reason, as well as a want of Faith, and Religion it self to stick at this; and make it a Stone of stumbling; when called thereunto; seeing the possession of the one is depending upon the other. 2. How rational the Saints joys are, when they do thus take joyfully the *spoiling* of their Goods. A Beast hath no reason to guide him in his choice or rather pursuit of any good, suitable to his own Nature, hee's only conducted and led by sense; hence that which ariseth from the good, proper to such unreasonable nature, may rather (as some say) be called delight, then joy, this being thought more appropriate to reasonable nature, and intelligent beings. And though all men (as men) have a Principle of Reason inherent in their Souls, yet are they not directed,

And, and guided thereby, but by sense in the prosecution of good: To its dictates they hearken, and by them are they determined to the Mark, and end which they eagerly pursue. The Reason which they have works onely in a subservency to sense being its drudge, and Slave to form, and contrive those designs and methods which have a tendency, and are most conducive to its pleasures, and gratifications, and this makes most mens joys onely bruttish and sensitive, for what else can they be, while they do not spring from any rational choice (which can never be, when Reason is inclined, and byassed by sense;) but only from pleasing a sensual Appetite, and satisfying the sensitive and carnal appetions, such as the Apostle enumerates in 1 Joh. 2. 16. *The Lust of the Flesh, the Lust of the Eye, and the Pride of Life.*

Now this being so, all humane joy is onely rational, when the understanding, and reason guides the noble elective faculty of the Soul, (the Will) chiefly in its choice of good. And the better the good is, which under Conduct of Reason is thus chosen, the more rational must the joy be that issues from it. Its such a joy as there is the strongest, and best Reason for a joy  
that

that most becomes, and is most agreeable to a rational immortal Soul.

Hence it comes to pass, that the Saints in the faithful discharge of their duty towards God; parting with all inferiour good; for this better Good, and Substance, it highly commends and justifies the rationality of their joys; resulting from such an Act, that involves a most rational, and wise choice; as any mans parting with a lesser, visible good for a greater, (and rejoycing in so doing;) before all understanding men would certainly do. It will not be long before all masked, and painted Hypocrites, that will not hazard their Estates, for Gospel Religion which they do profess; (with all Sensualists, and Epicures,) shall know to their everlasting shame, and sorrow, the irrationality of their joy (*this is but like the crackling of Thornes under a Pot, Eccles. 7. 6. Prov. 7. 20.* or like the laughing and singing of a Fool when he is going to the correction of the Stocks.) and how much their Reason was debased and trod under Foot by the usurpt Dominion of sense, and their brutish passions over it; while they made choice of a flesh pleasing good.

before this Heavenly substance; which is the commensurate end to their immortal Souls.

4. It's a substance that's lasting and abiding; which (as hath been noted) is it's immortal nature, and Eternal duration. Were this substance fleeting and fading, as all are here below, it were not so highly unvaluable, so eligible. Mortality which doth disparage, and disgrace all sublunary glory, and felicity, and because the fairest and most fragrant Flowers of all earthly comforts, do so quickly wither; therefore are they so inconsiderable; and so little to be regarded. And because all worldly honours are so soon Externally clouded, and eclipsed, are they so little to be admired, and doted upon: The longest Eternity is the Glory of this substance, and this is the Reason why it so far surmounts them all, it's an abiding substance.

5. Subjectively in it self considered, thus it's always the same, it's not capable of a more, or a less, of Augmentation, or Diminution; it's not like the Sea, that Ebbs, and Flows again, that it's sometimes higher, and sometimes lower,



lower, nor like the Rivers that ſometimes are ſo deep, and ſwell ſo high that they overflow their bounds, and Banks, and at other times are ſo ſhallow, that they are ſoordable, and may be waded over; nor like the Moon that's ſometimes in her Wax, and ſometimes in her Wain; nor like a Comet that blazeth for a time, and is ſoon extinct again. But like a Fountain that is always full, or like the Sun whoſe light and brightneſs in it ſelf is always the ſame, or like the Lawrel that is alwayes Green, or the enduring Scarlet that is died in Grain.

2. *Objectively,* To them that once poſſeſs it; when once it's ours, it's ours for ever. Many men are thrown out of their rightful Poſſeſſions, many men are neceſſitated to part with them to prevent ſome conſiderable miſchief, and evil, and ſo to free themſelves from a greater, muſt undergo a leſſer miſery. But the Saints ſhall never be caſt out of theirs, or be under any Neceſſity to part with them. Sometimes Mens Earthly ſubſtance, and Treasures do leave them, Prov. 23. 5. *Wilt thou ſet thine Eyes upon that which is not, for Riches*

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certainly make themselves wings, they fly away as an Eagle towards Heaven, Prov. 27. 24. For Riches are not for ever, &c. And if they do not leave them, they must certainly leave their Treasures; but this Cœlestial substance admits of no such thing. It's not like an Earthly Inheritance, in the Possession of which each one succeeds another, that's like a Stage whereon one Acts a part for a few dayes, and then goes of, and comes no more; to make way for another. Were it so in Heaven, the very foresight of the loss would quickly darken, and conclude their Joys, and make their Sun to set, and turn all their sweetness into bitterness. It would be a Hell in Heaven once to think of losing, and leaving Heaven. As it would be a kind of Heaven to the damned, had they but once hopes of escaping Hell; and that the *Origenists* Doctrine of a thousand years torments were but true. But O! what can we Mortals and blind dust say, when we talk of Eternity, we may, and ought to be always admiring it; but there cannot by us be any comprehending it; which is not measured by time; not by Minutes, Hours, Days, Weeks, Months nor Years, having

## of the Heavenly Substance. 109

having a continuing *Now* : to rejoyce, and ever rejoyce ; to be happy, and ever happy ; rich, and ever rich ; honourable, and ever honourable ; what sweet and ravishing words are these ? It's this word (*Everlasting*) that makes this substance so much better than all the riches that a thousand worlds can afford to us. Eternity is the only jewel in the Saints Crown, *Rev.* 2. 10. This is the Crown of their Crown to be flourishing and flourishing upon their heads for ever. Princes Crowns may be blown off their heads with the breath of Mortals, or snatcht and pluckt away with the hands of violence ; their bright Diadems with scorn and contempt, may be cast to the ground, and trampled in the dirt ; their Thrones may be shaken and tumbled down, but if this be not, ere long by inexorable and irresistible death their heads shall be removed from their Crowns, and they shall be tumbled down from their Thrones. But the Saints, and their Crown and Throne shall continue for ever together, *2 Cor.* 4. 17. their Glory is called *Everlasting*, a weight, not only for the greatness, and abundance of it (as hath been noted) but the firm stability and immovableness of

*Poss ratio collationis ut  
gravis glori dicatur nos  
que ho modis sed e  
contrario que sue veluti  
poudre in aeternum ma-  
neat immota. Baza upon  
the place.*

of it, like ponderous  
bodies that stand fast  
with their own weight  
like as the great hills,  
or mountains : Its  
therefore *eternum*, Eter-  
nal ; this is the ac-

complished perfection of their Glory, of  
this their substance. How admirably  
wise then are those believing souls, that  
will adventure, and cheerfully part with  
that substance which is measured with a  
few moments of time, for that which is  
coextended with Eternity : And oh !  
what folly possesseth them, and what's  
their debility of reason, who will not  
do it. Having now dispatcht this third  
and most considerable particular in the  
proposition, I shall proceed to the next,  
in order as they were at first laid down to  
be spoken to : Therefore

4. How comes this substance to be  
known to the Saints ? or how come they  
to know they have such a substance in  
Heaven ? *Ans.*

1. By Divine Revelation. Had not  
God first made it known to them, it could  
never have been known by them : but its  
clearly discovered in the sacred Scrip-  
tures,

tures, in the writings both of the Prophets and Apostles, though more plainly and fully in the latter. Its true, the dim twilight of Nature helps most men to some very low, imperfect and confused Notions, and obscure glimmerings of a future happiness in another world, when they depart this; but it can make no such discovery of an Heavenly Glory and Blessedness, what it is, and wherein it consists, as the word of God doth.

The Heathens had their *Elysium*, a place (as they conceiv'd) of all pleasures, whither they thought the souls of all the virtuous went after death. The Mahometans have their pleasant Paradise, whither they believe their great Prophet *Mahomet* will convey the souls of all those that live agreeable to his Laws, but still are grossly ignorant of the true happiness in Heaven. All the most profound Philosophers in the world by their most diligent and laborious investigation and search, cannot discover and find out this Mystery, though they can so many rare secrets of Nature; Its the Gospel that brings life and immortality to light, 2 Tim. 1. 10. The word *patet* signifies *Res ipsa* *oculis in lucem proferro, seu reddere visibiles,*

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*hiles, & illuminare ipsos homines, ut qui in tenebris non poterant, ad presentiam Lucis ipsi etiam illustrati, possint videre.*  
*Zanch.* That is, to bring occult and hidden things into light, or render them visible, and to illuminate men themselves; so that they who could not be seen at the presence of the light, they themselves also being illustrated might see. So that until the Gospel like the Sun shine unto men, this immortal blessedness and eternal life is hid, and kept seeret, and all men are in darkness, and cannot possibly search and seek it out, no more than a man in the darkest night can distinctly see those objects that the light of the Sun only can clearly manifest. Hence till the Gospel be sent among a people, they are said to sit in darkness, and in the Region of the shadow of death, *Luke 1. 79.* *Matth. 4. 15.* even deathful ignorance: This is the light that springs up among those involv'd, and envelop'd in dreadful darkness, which they see the beatitude of Heaven by.

2. By divine illumination of the Soule: For any man to know this Heavenly substance; it is not sufficient that there be a light without to manifest it, but there must

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must be a light within (like an eye to the soul) to behold it. Let the Sun shine never so brightly; let all Clouds be chas'd and driven away, and the Heavens most serene and clear; yet a man that hath no eyes can neither behold the Sun, nor any objects it doth discover: So let the light of the Gospel shine round about us, yet unless its bright and blessed beams break into our souls for their illustration and illumination, we see nothing by it. And therefore as the Gospel doth enlighten the *object*, so God must enlighten the *Intellect*, which is the faculty the soul sees by. He must give the seeing eye, and actually enable to discern the illustrated object. Let the Gospel be preached unto an Heathen, or an Heathenish Congregation, yet they will not understand what this blessedness of another world is, till God in some measure shine into their souls; which is the opening of the *blind* eyes, and turning from darkness to light, that the Apostle speaks of in *Acts* 26. 18. which fully proves this truth. This is the reason why so many in the Christian world, who have lived many years under the preaching of the Gospel, yet know so little of the life

and

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and immortality it brings to light: Alas! their souls are not from Heaven enlightened; and though the light doth shine, yet their souls are wrapt up in Clouds, and darkness; and that darkness cannot comprehend that light, 1 *Joh.* 5.

Every man, according to the measure, and degree of divine light that shines into his soul, forms his Notions, and conceives Ideas of the future blessedness; If his light be but common, or of a low degree; then his Notions are less clear, more languid and feeble, less powerful and impressive upon the soul for its change and renovation, and rise no higher, or proceed no farther than some jejune and unaffectionate speculations, (and indeed this is the reason why we have so many speculative, but so few practical Christians:) But when this light is more special and saving, when it so irradiates the understanding, that it efficaciously works on the will to cause a choice of this object, and becomes transformative of the soul into the nature thereof; then are its Notions profound, and vigorous, and produce a firm belief thereof, with a frame of spirit, and conversation suitable thereunto; and no more than you can make a man that



of the Heavenly Substance.

that hath his eyes in his head, and his sight clear, believe that the Sun shines not at Noon-day, or that he sees not Trees and Men distinct from Mountains; can you make a soul thus specially enlightened believe he is under a mistake as to his future happiness, or that he sees, and knows not such a substantial Glory in the other world.

3. By Divine Promise, or the Promise of God: Had not the faithful and true God promised it to them; had they not the word of a God for it, they could not know it should be theirs: yea, it were sinful presumption for such finite crawling worms, and mortal defiled dust without this, so much as to hope for it: but they have the Promises of God (those sure Rocks of Eternity) to be the basis and foundation of such high expectations, *Tit. 1. 2. to hope of eternal life, which God that cannot lie, hath promised before the world began, Rev. 2. 10. Rev. 3. 21.* If we firmly believe a man to be just, and honest, when he promiseth to lend, or give us so much money, or leave us such an estate and treasure when he dies; then we have a strong confidence that it shall be ours, and say we know it shall be so.

I. So

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25 **S**o they are these Promises of God that  
 26 cannot lie, nor deceive his Saints, that  
 27 give birth, and life, and strength to all  
 28 their hope, and makes them thus to know  
 29 they have in Heaven a better and endu-  
 30 ring substance.

4. They know they have this substance  
 31 in Heaven, by the purchase that Christ  
 32 hath made thereof for them: As when  
 33 a man hath purchased an estate, he knows  
 34 then it is his, or if it be by any other pur-  
 35 chased for him. All men, as the Apostle  
 36 saith, *Eph. 2. 3* are by nature the children of  
 37 wrath: that is their proper portion; they  
 38 are heirs of Hell by *Adams* Covenant-  
 39 breaking Fall, and so by their very origi-  
 40 nal sin are they deprived of all right to the  
 41 Heavenly inheritance; all is forfeited  
 42 into the hands of Justice, who is the  
 43 disseisor, and therefore that must be satis-  
 44 fied, and the debt of the sinner payed,  
 45 before there can be either *seisin* in Law,  
 46 or a right to it, or *seisin* in fact, an actual  
 47 possession taken. And this is that which  
 48 none can, or could ever do, but he  
 49 that hath done it, the Lord Jesus Christ,  
 50 by his most precious blood, the effusion  
 51 whereof was to satisfy the Law, whereby  
 52 their

their title to this most blessed inheritance is renewed, and regain'd, and actual possession shall certainly follow for all those that believe in him. This is the sweet fruit of his sufferings, the chief fruit of his blood: And so far as they know by the testimony of the Spirit, and have an assurance; or though they have not that, but a well grounded hope, that Christ died for them, and their sins for his sake, by the infinite free mercies of God are pardoned, (so that all the strictest demands of vindictive justice are answer'd by him) so far they know they have this purchased possession in Heaven, and this knowledge shall never prove fallacious, it shall never deceive them; and indeed there is nothing in Heaven will make the Inheritance more sweet, and fill the souls of the glorified Saints more with perpetual revivements than to see clearly, and know perfectly that unmatchable Love, that engaged, and prevail'd with the Father to give his Son; and with the Son, so freely and readily to lay down his life, to purchase this immortal substance for them.

And lastly, What is it to take joy fully

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fully the spoiling of our goods upon such a knowledge? this must imply these following particulars.

1. An act of our Wills, and a prevailing act: the strongest bent thereof must be for it. No man can rejoyce in doing or suffering any thing that his will (especially prevalently) is averse to; such reluctancy and repugnancy always hinders and prevents joy; for that always springs from an actual free choice, which supposeth a predominant inclination and propension of the Will towards the chosen Object. Hence it comes to pass that no man can be happy against, or without the consent of his Will. What's the reason that many Professors of the Christian Religion, sinfully comply with the Aversaries thereof, when there is danger to own it, when they do but hazard their Estates for so doing? Its because it hath not so great an interest in their Wills as it ought to have; for the preponderating bias of their Will is towards the world and not God, nor Religion. No man is sick at the parting with his Wealth for this, but for want of Will; for the Will hath *potentiam extrahens*, and an impetu-

rative force, and commanding power over the man. Men know not what they say, (but deceive themselves, and put the grossest cheat upon their own souls) when they tell us their hearts are as much for religion, and truth, (though they cannot suffer so much for it, and so resolutely own it as others do) as the hearts of any Christians are: and it's the heart that God looks to and accepts: for if they have any heart or will at all, it's but remiss, and in a low degree; it's but a weaker inclination of the Will, some little, faint, and feeble velleity at the best, some motions of the Will that never come to the countenanced prevailing choice, and resolution: for where this is, the imperate acts follow, and are performed, if there be an outward ability and power to do it; and when the defect is a *cannot*, then the not doing it is excusable: As for example, If a rich man have a heart for acts of Charity, and to relieve the distressed and poor, he will proportionably do it; still his charity is answerable to his heart: and if he have an Estate, and do not give, he hath no heart at all, or gives not proportionably (though he give something) to them;

he hath but very little, his Will is remiss, & this is his great sin before God, and shall not excuse him from Soul-damning guilt to say he had a Will, and Heart (and that Will God accepts of) for such good Works, while he did nothing of them, are very little, but a man that hath no Estate to relieve the necessitous, or but a little one, and his charity is co-equal with and proportioned to it, and he hath a Heart to do more (which is known to the Searcher of Hearts) but cannot, then is he not culpable, or inexcusable, but God accepts thereof. If the Heart lead, all that have no impediment, and obstruction follow. All the Members, and Powers; and faculties of a man, say to the heart, and will as the People to Joshua, chap. 1. 16. *All that thou commandest us we will do; and whither soever thou sendest us we will go, onely the Lord be with thee.*

Though a remiss and inferior Will under a Physical, and Natural consideration is really a Will, and may be so called, yet morally it is no Will, for it neither to denominate, (not being the prevailing choice) neither is it that God by his Law requireth, and is made the condition

dition of our Salvation. *Un*only in this  
sense *qui maluit vult*, he that rather wills,  
that wills most strongly; wills aright.  
Let us apply this to the Case in hand.  
There are many men of Estates (and  
some very considerable) who will own pure  
and undefiled Religion, and the institu-  
ted worship of God, and pretend much  
Love and Zeal for the same, till their E-  
states be in danger by a Rivality and Com-  
petitorship between them; when they  
must either lose their Estates wholly, or  
in part, or they must lose their Religion,  
and worship God in a way less pure, or  
that is false. When it comes to this pinch,  
they part and shake hands with their Reli-  
gion, and do the latter to secure and pre-  
serve the former. When this is done;  
that they may have something to plead  
for themselves, and quiet their Conscien-  
ces with, and prevent (for their shame-  
ful Cowardice, and Apostacy) their grum-  
bling, or raging; they say their Hearts  
are for the truth, the best Religion; the  
purest way of worshiping God; and  
for the most profitable way of Preaching.  
And God accepts the Heart, and the  
Will for the Deed. O prodigious Hy-  
pocrite! be astonished, O you Heavens at

this, and be horribly afraid! We will grant that these men have an Heart, and a Will for Religion, but it's that which is Inferiour, and not Superiour to the Will, and Volitions they have for the World, and their Estates, it's divided between contrary objects, and it's strongest inclination is towards the more vile, and base, the Creature, and Earth as opposed to God, and Heaven; the former hath plainly their chusing Will, for to that do they adhere most, and cleave the fastest. That Will, and Heart which they then pretend to have, is abominated, and rejected by God, (who will either have our actual choice, and the prevailing part of our Wills, or hee'l have none) and shall never stand them in stead, or be the least helpful and advantageous, to them at the day of Judgement, to prevent their being turned into Hell, with the greatest Opposers and Persecutors of Religion, *Rom. 10. 9, 10. Matt. 10. 32, 33. Mark 8. 38.* Would this serve their turn, then might the grossest Sinners, who live where the Gospel is preached, and under the discoveries of salvation by Jesus Christ, escape everlasting Condemnation; because there is a willingness in all

such



of the Heavenly Substance. 157  
such to be saved; and this willingness is  
much stronger in some then in others, in-  
somuch that many are willing to do many  
things for salvation, and some to perform  
the whole Gospel condition, but yet all  
their Wills are more strongly inclined  
towards, some Lust, or many Lusts and  
their actual choice is to please their Flesh;  
they would have Christ and Heaven, but  
yet they would have some inferiour good,  
(that is what they judge to be so, though  
an evil, or perhaps in it self it may be a  
natural good) either equally with, or ra-  
ther then them. How many Avaritious,  
Ambitious, Libidinous, and Ebrious Per-  
sons are there in the Christian World,  
who will their salvation by Christ, but  
yet they will their particular Lust, their  
Profits, and Honors, and unchast impure  
Pleasures, and the gratifying of their sen-  
sitive Appetites, with their pleasant  
Cups more, and so, notwithstanding all  
their Wills, they eternally perish; did  
these men prevalently will Christ and  
Salvation, then would they part with e-  
very thing that comes in competition there-  
with, which is coming up to the terms and  
conditions thereof: to take joyfully then  
the spoiling of our goods for the sake of  
Christ,

Christ, implies as the principal, and chief thing, the strongest byass of our Wills towards Christ, and Heaven; for this was eligible to the *Hebrews*, and chosen by them: It was no force upon them, as in time of War; when, without the consent of any mans will, his Goods are often taken away. But as it's said of *Moses*, *Heb. 11. 25. They chose this rather than to betray the Truth.*

2. Great Patience, Patience which is the strength and power of the Soul to endure greivous things, which is the breath of the Soul, whereby it holds out long, and perseveres in the Race of Christianity to the end. To take joyfully the spoiling of our Goods, this must be in more then an ordinary measure, and degree in us; for one that's impatient under sufferings, that frets, and fumes, and chafes, and rageth, and railles at, and conceives revenge against persecuting Enemies, can never rejoyce when thus wronged, and oppressed: Impatience, and such joys are inconsistent. A Christian must be so patient, as that the raging Sea of Passion may be ruled, the Waves of wrath appeased, and stilled. the Surges, and Billows of Fury, with all

inward Storms, and Tumultuations asswaged: We must be calm, sedate, and composed within if we will rejoyce when we suffer for Religion. Patience is of a very great use, needful for the accomplishing, & attaining of many things, which concern a Christian, so particularly this Joy whereby his cause is so much honoured, without this he cannot obey that Law, *Jam. 1. 2. Count it all joy when ye fall into divers temptations,* nor that in *1 Pet. 4. 14. But rejoyce in as much as ye are Partakers of Christs sufferings.* This is one Reason among many why our Saviour exhorts Christians to possess their Souls in Patience, *Luke 21. 19.* and the Apostle in *Jam. 1. 3. that Patience might have her perfect work in them,* so in the 36. ver. of this 101. of the Heb. He tells the Hebrews *ye have heerd of Patience,* with many other places to the same purpose.

3. Courage previous, to our suffering joyfully, is great boldness, invincible magnanimity, and mightiness of Spirit, Possaminioty (which by too many is called Prudence) and joyful suffering are inconsistent fear, and joy are exterminative, and exclusive of each other; had these

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Hebrews been dismayed, and their Hearts fainted through fear; they could not have taken joyfully the spoiling of their Goods, Fears, and Sorrows Courage and Comforts attend upon each other, and go together. He that doth not live above the fear of Poverty for the Gospel sake, will most dishonourably flinch, when his Estate is in danger for it, the loss of a little, (comparatively to the whole) will gail, and perplex him, and you shall feldome find him guilty of the same Error (as he counts it) twice: his fears still make him keep out of harms way.

4. Self-denial, that fifth Lesson which a Christian is to learn in the School of Christ, and which though he be alwayes learning, he's never so perfect in as he should be. *Mat. 16. 24. Mark 8. 34. Luke 9. 23.* In Self-denial consists the Vital part, and power of Godliness, and Religion, without which we can no more be sincere Christians (whatever our profession may be) then we can be Men without Reason; and this is highly requisite, yea absolutely necessary to the performing of this Act, *the taking joyfully the spoiling of our Goods.* Most Professours cannot deny

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deny themselves Superfluities, Superfluity of Dishes, of Diet, of Meat, and Drinks ; Superfluity of Apparel, of costly Furniture for their Houses ; with many other things which might be enumerated (and most mens Superfluities will bear, and defray the expences, the costs and charges of Religion) much less those things that seem more necessary for the maintaining of their Lives, and beings in the World : but till a man be of that frame of Spirit, to deny his Wealth, and Riches, and so be willing to be made poor for the sake of Christ, (which both *Ministers* and private Christians must do, 1 Cor. 4. 11. 2 Cor. 6. 10. Phil. 4. 12. Heb. 11. 37, 38.) they cannot perform this duty of parting with their Goods joyfully for him.

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# The Heavenly Substance

5ly. Contentation; to be contented with any state and condition, though it be never so mean and low. Contentment, indeed, implies the two former; but yet it's something more; it's a being well pleased with our present conditions, a complacential acquiesce therein. This must be, or else a Christian cannot rejoyce to be impoverished, or cheerfully undergo such losses for Religion. *Phil.* 4. 11. To do this, we must learn what the Apostle there tells us he did; *I have, saith he, learned, in whatsoever state I am, therewith to be content.* And that Doctrine of the Apostles, in *1 Timoth.* chap. 6. vers. 8. And, *having food and rayment, let us be therewith content,* *ἀναδυσάμεθα*, the word signifies, let us have enough, though we have neither delicacies, nor ornaments; but any thing that may be called food and rayment, *ἐσθλα καὶ κάλυμα*, Coverings, any garments that will cover our nakedness, and shelter us from the cold; though but hair covering; though but such as those Worthies had, in *Heb.* 11. 37. *They wandered about in Sheep skins, and Goat skins, &c.* yet let us count this enough, and sufficient. Those that cannot deny their sensitive appetites, their flesh and senses

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(whether outward, or the fancy and imagination, which deservedly comes under the same denomination) their gratifications and satisfactions, that cannot live without full Tables, Silks and Satins, and a large confluence of more inferior comforts, and drossy pleasures; whose souls are not the Cabinet where this rare Jewel of Christian Contentment is to be found; will never do as the Hebrews did, *notake joyfully the spoiling of their goods*, *Eccl. 5. 1.* A low esteem of these worldly goods, especially compared with this Heavenly Substance. What a man esteemes very highly, it's very ungrateful to him to part with it; he cannot do it with any joy. Mens valde of terrene Treasures, must be brought to a very low ebb; and that by an exceeding high appreciation of unseen immortal treasures, before they can take joyfully the spoiling the same. The reason why so many Professors stick at this, is because Earth and weights in the balance of men esteem, Heaven. Those Saints that have their conversations in Heaven, that are frequently taken up into the Mount of Contemplation, to view and behold their most excellent Inheritance there; that often revolve in their minds the



the cogitations and thoughts of its in-  
 eſtimable pleasures and delights; the  
 whole world, with all its glories, is no  
 more to them, when compared there-  
 with, than a drop is to the Ocean, a  
 beam to the whole body of the Sun, or  
 the ſmalleſt punct or point to the vaſt  
 expanded and encompassing Heavens:  
 After they have looked upwards a  
 while, and pierced into eternity, and  
 then caſt their eyes upon the things of  
 this lower world (which are admired ſo  
 much by thoſe that never beheld better)  
 they all ſeem to vaniſh and diſappear (as  
 bluſhing, and being aſhamed, from a  
 conſciouſneſs of their vileness and im-  
 perfections to ſtand before thoſe very  
 mental Ideas that they have of what  
 they have ſeen in the other world) and  
 become very contemptible to them. Its  
 from want of a ſuperlative eſteem of this  
 better and abiding ſubſtance in Heaven,  
 that men relucate ſo much to part with  
 for God, and Chriſt, the vacuous and ſtace-  
 leſeous things here upon Earth; things  
 that are ſo empty, and therefore cannot  
 fill; things that are ſo tranſitory, and  
 therefore muſt leave an immortal ſoul.

7ly. The weaning of our affections  
 from worldly good; from eſtates and

riches; a considerable mortification and crucifixion to them, in respect of love and desire for them, and delight in them. What a man intensely loves, vehemently desires, and abundantly delights in; that he cannot joyfully part with; for that is a rending of the thing from the soul, which puts it to grievous pain. Every mans sorrow in losing any earthly good, is proportionable to the love he had for it, and delight he took in it. And when these affections are in excess, and acted beyond those due bounds and limits, that reason should, and which Divine Laws have prescribed, and set unto them; they make their darling objects at last the most smarting Rods to correct and lash them with for their folly: And sometimes they become sharp swords, cruelly and deeply to wound them, that had too kindly entertained them before. All that violent, and unbounded sorrow that we see in many, when some finite good flies away from them out of sight, and returns no more; proceeds from the deep possession it had in the soul by a no less imperious and commanding love before. This is so universally an experimented truth, that it clearly demonstrates and proves another, *viz.* That no  
man

man will, or can take joyfully the ſpoiling of his goods, till ſuch affections be moderated towards them; or in a conſiderable degree be withdrawn from them. Could we that profeſs our ſelves Chriſtians, but follow, and put in practice the Pſalmiſts advice, *Pſal. 62. 10. If riches increaſe, ſet not thy heart upon them.* And the Apoſtles, in *Heb. 13. 5.* to have our converſation without covetouſneſs, ἀφιλάργυρος, without the love of money, as that Greek word ſignifies; and that counſel of his which we have in *Coloſ. 3. 2. Set your affections upon things that are above.* And were we but as the Apoſtle was in the 6th chap. of the *Galatians*, v. 14. *crucified to the world, &c.* & had the world crucified unto us, then would it be eaſily attainable for us to do what the *Hebrews* did; and the preſent Doctrine ſhould not be judged ſo impracticable, or ſo little practiſed as it is. Let us but cloſe, and ſhut our hearts againſt the world, while we have it in our hands, and then we ſhall neither ſigh, nor ſob, to let it go for the Goſpel, and the great concerns and intereſt of Jeſus Chriſt: But if this world be profoundly radicated and riveted in mens hearts, and have the prevailing intereſt in their

affections, to speak to them, to use all the swasion and counsel that we can to make them lose and leave it thus joyfully for the same, is an attempt as vain as to command Mountains to remove out of their places, and flie up into the Air; or the Sun to forbear shining, and the Sea flowing at their stated times.

8/y. And lastly, An act of deliberate Judgment, not a precipitous and rash act, for that would cause repentance and sorrow for our folly afterwards. Mens timerarious actions are usually erroneous, and terminate in some angry, or pensive reflection upon their incogitant, hastiness, which they find hath discommoded them. So that to suffer joyfully for Christ (that such joy may not be turned into sorrow after from an apprehended mistake) must suppose some deep cogitancy, and consideration; a weighing in the judgment what the loss and gain will be thereby: This therefore results from a comparison made between these two, and a sober pondering judgment passed thereupon, which will prevent all after repentance; for the ruminating soul finding that the disproportion is so vast between what it shall lose, and what it shall gain; and that the former is so unworthy

worthy to be compared with the latter; it shall never befool it self for suffering, and learn to be wiser thereby for the future; to verifie that old Proverb, *That bought Wit is best*; and that saying of the

Heathen — ΠΑΘΩΝ ΔΕ ΓΙΝΩΣΚΕΙ  
Hesiod.

*Wise. A fool is wise, after he hath suffered.* When the Apostle tells the

Hebrews what they had suffered, and what joy they had therein; he makes it an argument why they should persevere and be constant in suffering; which implies, they had not declared any repentance or sorrow for their former folly.

Such præconsideration there was to part with their goods for the pure Doctrine of the Gospel. The reason of many mens inconstancy, and instability in suffering for Christ; (but after perhaps they have endured a little, they flinch, is, the want of a thorow deliberate judgment before they engage in such a fight. So much those words of our Saviour import in *Luke 14. 26, 27, 28, 30, 31, 32.* But, when Christians (to use the Apostles words, in *James 1. 2. Canst it all joy* (which is an act free from all temerity, and the doing this in their choicest deliberation) *when they shall fall into diverse temptations.* And with the Apostle

*Key-Word*,  
the word is not  
to be referred  
to Opinion,  
which is uncer-  
tain and doubt-  
ful, but to assu-  
redness, & cer-  
tainty; and is a  
metaphor taken  
from such as  
Casting Account  
find the true to-  
tal summe, as if  
he should say, I  
have cast up the  
cross, with all the  
incumbrances  
of it. *Par. in Loc.*

Paul, Rom. 8. 8. Reckon that  
the sufferings of this present  
time are not worthy to be  
compared with the glory that  
shall be revealed in them. I  
say, when they do this, then  
is their joy durable and  
abiding; a joy that suffers  
no eclipse; a Sun that ne-  
ver sets in a Sea of sorrow.  
And such counting and  
reckoning there must be to  
take joyfully the spoiling  
of our goods.

### The Application of the Doctrine thus explained.

The first Use may be by way of  
Information.

**I. Infer.** **F**IRST from hence infer that  
the joy which springs from  
an Heavenly Substance, that's a sweet  
Stream from that upper fountain; can sub-  
sist, & live in the soul, in the want of out-  
ward, & earthly comforts. Its not depen-  
ding upon sensible things, and present en-  
joyments, upon a great estate, and a copi-  
ousness,

ousneſs of wealth, dignities, and honours, or ſuch ſeculent and droſſy things here below. This is too noble and ſweet a Lamp in the ſoul, to be maintained and fed with ſuch impure Oyle. This is the reaſon why *Paul* and *Silas* could ſing in a priſon, and in the ſtocks, *Acts* 16. 25. why *Paul* was ſo filled with joy, and exceeding joyful in all his tribulations, *2 Cor.* 7. 4. why he could ſay;

he, with others, did glory in tribulations, *Rom.* 5. 3. why the Prophet *Habakkuk* could ſay, *chap.* 3. 17, 18. Although

*λαυχαῖα*,  
it notes the  
moſt exulting  
joy.

the Figg-tree ſhall not bloſſom, neither ſhall fruit be in the Vines: The labour of the Olive ſhall fail, and the fields ſhall yield no meat; the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls; yet will I rejoyce in the Lord; I will joy in the God of my ſalvation. And this is the reaſon why the Heroick and bleſſed Martyrs had ſuch a redundancy of joy in the miſt of torturing flames, and under the moſt exquisite torments. And no leſs doth that great emboldening and encouraging promiſe hold forth, in *Matth.* 19. 29. And every one that hath forſaken Houſes, or Brethren, or Siſters, or Father, or Mother,

or

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*or Wife, or Children, or Lands* (that is, the nearest and dearest relations, and all possessions) *for my Name sake, shall receive an hundred-fold, and shall inherit everlasting life.* The hundred-fold promised concerns not another world, but this; or not eternity, but time; as we may see by comparing this Scripture with *Luke 18.30. Mark 10.30.* And yet, though this may, and is sometimes made good in the plain literal sense (a certain number being put for an uncertain, an hundred-fold for manifold, as the other Evangelists explain it) and in *specie*; yet it is not alwaies so: And though the former sense, according to the judgment of some, may be true in part; yet its not in the whole only, so far as the nature of the thing will ordinarily admit of it; for an hundred Wives, and Fathers, and Mothers, &c. are not to be expected, though a far greater estate may, than that which is forsaken for the Name-sake of Christ. Therefore the performance of the promise is to be understood *eminenter*; that though God doth not give those things formally, and specifically, yet he will do it eminently. What are relations and possessions for? but comfort: Now when there is by any



any a dereliction and forsaking of these for Christ, they shall have that in God, and receive such exuberant consolations from him, which all the creatures would be to him (yea and far more) if they were multiplied an hundred times. Did all that profess the Christian Religion firmly believe this; or did they but feel and taste, before they are called to suffer for their Religion, those sweet and pure joyes that are an effluence from God and Heaven; did they not really think their principal (if not all their) comforts to be wrapt, and bound up in their present enjoyments, and possessions; (and all because *sense* is the great Dictator to them, and their souls lye so much under the dominion thereof) so many of them would not desert in the day of tryal, their most noble Religion, as they do. The enemies of the Saints, when they drag them to prisons, and shut them up in dungeons, and spoil them of their goods, they conclude they have hereby made them miserable, and revenged themselves upon them, not knowing, nor considering what an effectual course they have taken to make them more happy: How they have taken away puddle waters, that they may  
more

more freely and plentifully drink of fountain waters; that they have removed their Candle-light, that they may enjoy more of the Sun; that they have deprived them of the Earth, and the creature, to make way for their possessing more of God and Heaven. Sensual souls, and worldly-minded men, wonder often at the Saints comforts, when they seem to be denuded and devested of all, not knowing, as our Saviour said in another case, that they have meat to eat which they know not of, *John* 4.32. The sweet *effluvia*'s of these joyes, and their secret illapses into holy souls, cannot by all humane or diabolical malice and power be obstructed, or intercepted; they have their occult conveyances and communications to the souls of suffering Saints, else the *Hebrews* had not taken joyfully the spoiling of their goods.

2. *Infer.* Secondly, How wise a choice they make, that leave and abandon this world for the sake of Christ; seeing they do not deprive themselves of present joy and comfort; and likewise render themselves capable of a better, and more excellent substance by it. It matters not what hypocritical Professors censure them for, who think it their greatest wisdom

dom to secure what they have, whatever becomes of the Gospel, the pure Christian Religion, and the Interest of Christ in the world. They may secretly deride them for imprudence, rashness, inconsiderateness, and perhaps worse; with the openly profest and declared enemies of the Lord Jesus Christ; but when these *children of the Kingdom are cast out into utter darkness, Matth. 8. 12.* and see these (now *judged fools*) inheriting everlasting life, and light; then, when its too late, will they be convinced of, and justify their wisdom. Its an amazing and confounding thing, to consider how strong, and unto how high a pitch mens reason is raised, when its exercised about earthly things, and is to pass a judgment upon them, and how enervated and enfeebled; and at what a low ebb it is, when it comes to be acted about heavenly things, and is to pass a true judgment upon them. Its rare respectively to this, to find a man that's *compos mentis*, that hath his right wits; but most men here, are like to some mad-men, who will discourse soberly and rationally, till that be the subject, which was the first occasion and cause of their madness, and then they quickly discover

discover their distemper: And as such phrenetical persons think all men so but themselves, and judge the most sage discourses to be but folly: Even so world-minded Hypocrites, with the large generation of Sensualists in the world, think the wise traffick and trade of a few Saints for Heaven and Eternity, (while they adventure, and sometimes lose all their worldly enjoyments for the same) to be a most unadvised undertaking, to bewray much debility of reason, if not some phrensie, to have seized upon them. And though perhaps they will not alwaies; or all of them will not thus explicitly and openly brand them with folly and madness, yet they will do it implicitly and tacitly, either by ascribing what they do, to some fullen obstinate humour (for they who will so gratifie this, hazard and lose their estates, and outward comforts are most egregious and enormous fools; do I say fools? yea highly insidious and fit for Bedlam) or to too much niceness and over-scrupulousness of conscience, which doth sufficiently put the fool upon them, while it asserts the exility (and almost nothingness) of ther reason. But true Believers can live above all these reproaches,

proaches, and patiently wait till their wisdom in another world be avoucht & justified by Christ; or their visible and most glorious enthronement there do clearly demonstrate, not only the verity, but the supereminency thereof, and what its most noble origin and descent was, when so much unknown unto, disdained and vilified by the World.

3. *Infer.* Thirdly, That Assurance of Heaven is attainable here upon Earth; it may be had, though all the children of God have it not; it's no impossible thing to be obtained; for if it were, that counsel and command (which makes it a duty) were vain, which we have, 1 Pet. I. 10. *Wherefore the rather, Brethren, give diligence to make your Calling and Election sure:* Which words are not to be understood of an objective, but subjective certainty, sure to our selves in our own hearts and consciences. When the *Hebrews* knew in themselves that they had in Heaven this better and enduring substance, it implies (as hath been noted) that they had some assurance of a right to it, and a possession of it. But this was not proper and peculiar (as a privilege) to them;

discover their distemper: And as such phrenetical persons think all men so but themselves, and judge the most sage discourses to be but folly: Even so world-minded Hypocrites, with the large generation of Sensualists in the world, think the wise traffick and trade of a few Saints for Heaven and Eternity, (while they adventure, and sometimes lose all their worldly enjoyments for the same) to be a most unadvised undertaking, to bewray much debility of reason, if not some phrensie, to have seized upon them. And though perhaps they will not alwaies; or all of them will not thus explicitly and openly brand them with folly and madness, yet they will do it implicitly and tacitly, either by ascribing what they do, to some sullen obstinate humour (for they who will so gratifie this, hazard and lose their estates, and outward comforts are most egregious and enormous fools; do I say fools? yea highly insidious and fit for Bedlam) or to too much niceness and over-scrupleness of conscience, which doth sufficiently put the fool upon them, while it asserts the exility (and almost nothingness) of ther reason. But true Believers can live above all these reproaches,

proaches, and patiently wait till their wisdom in another world be avoucht & justified by Christ; or their visible and most glorious enthronement there do clearly demonstrate, not only the verity, but the supereminency thereof, and what its most noble origin and descent was, when so much unknown unto, disdained and vilified by the World.

3. *Infer.* Thirdly, That Assurance of Heaven is attainable here upon Earth; it may be had, though all the children of God have it not; it's no impossible thing to be obtained; for if it were, that counsel and command (which makes it a duty) were vain, which we have, 1 Pet. I. 10. *Wherefore the rather, Brethren, give diligence to make your Calling and Election sure:* Which words are not to be understood of an objective, but subjective certainty, sure to our selves in our own hearts and consciences. When the *Hebrews* knew in themselves that they had in Heaven this better and enduring substance, it implies (as hath been noted) that they had some assurance of a right to it, and a possession of it. But this was not proper and peculiar (as a priviledge) to them;

them; but it's that which Saints now, and to the end of the world may have likewise. It must indeed be acknowledged, that assurance of our salvation is not with facility and ease, but with arduousness and difficulty (as usually the choicest and most excellent things are) obtained. This bright and precious Jewel cannot be brought into the soul, but by the greatest assiduousness, painful laboriousness, highest and constant solicitude and care; as the Apostolical Exhortation imports; *Give diligence*, (*σπουδαίετε*) which signifies all manner of studiousness, seriousness, and intention in doing. It requires a close walking with God; an observant watchfulness over our own hearts; a frequent, impartial, sedulous exploration, and examination of them, 2 Cor. 13. 5. *Examine your selves whether ye be in the faith: Prove your own selves:* Which things too many Christians being too often omisive and negligent of, they possess it not: And whatever assurance any man pretends to, and boasts of, that he obtains not in this way, it will prove false and deluding, and leave him short of Heaven, and all his hopes of an eternal happiness, under a most miserable abortion



abortion and frustration. If the generality of Christians want assurance, the fault is their own. The sloth and laziness, the torpor and sluggishness of their souls; their oscitancy and carelesness, their inactivity, infedulity and inconstancy in the performance of all those holy duties, which are the vital parts of Christian piety, is too frequently the cause hereof. The want hereof likewise in many, is to be ascribed to the not exercising of their reason vigorously, and enough; for its usually (if not alwaies) wrought in a rational way: for as the soul of man hath the power of ratiocination; so hereby Gods Children must argue themselves into this joyful Assurance, which is done by inferriug one truth from another, and drawing true conclusions from right premises; which are two propositions that help them to syllogize. The first of these is Scriptural, such a Proposition as is infallibly true, because it is founded in the Word of God: As for example; let it be that, *He that believeth on Christ, hath everlasting life, Joh. 3. 13.* The other Proposition is experimental. But I believe on Christ; now if after a serious, laborious disquisition, and thorow examination of our  
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faith, we find it exactly to correspond, and square with that description, and those characters which God gives of a true and saving faith in his Word (which is not impossible to find and know, else that exhortation and command in the 2 Cor. 13. 5. were very futilous and frivolous) then may the conclusion be rightly and confidently drawn, therefore I have everlasting life. Much in such a way as this (that requires the exercise of our reason) is Assurance wrought, which many sincere Saints not taking, but waiting for, and expecting some immediate testimony and witness from Heaven, are longer clouded with fears and doubts as to their eternal estate. Its true, when all this is done, such may want Assurance, both because they may not after a diligent search, experience such a Proposition (there being requisite hereunto besides reason, the special help of the Spirit, which may not alwaies be afforded) and though they may, yet may they hesitate and demurre, and not have the confidence to draw the conclusion; which must be done likewise by the assistance of the same Spirit; which is sometimes (though for most wise ends) denyed them. But yet notwithstanding this

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this concession, its most probable (if not an indubitable truth) a comfortable Assurance by such means (the Spirit concurring therewith) is attained unto; though still it must be confessed, it admits of several degrees, and durations, and so is not equally in all that have it; neither for measure, nor for time. I might discourse much more largely of this Doctrine of Assurance, but that would not be pertinent here. I only speak so much of it as shall make a clear way to the ensuing particular.

4. *Infer.* Fourthly, Then that this Assurance of an Heavenly Substance renders it very facil and easie to part with our earthly goods. The soul that can once say, I know in my self that I have in Heaven a better, and an abiding Substance, an immortal Treasure: Its never put to any hard struglings and conflicts, to forsake all the treasures in the world, when the glory of God, the interest of Christ and Religion calls him to do it; but with the greatest promptitude and readiness; with the highest alacrity and cheerfulness he parts with all. Let the world court, and complement the soul never so much; make the largest promises to it; use all its blandishments and

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allurements, with the utmost of its craft and skill ; and never so earnestly solicit the same, to hold and keep it fast, to adhere and stick to it ; it is inflexible ; it will not yield ; no conquest can be made of it ; its hardned against them all : It can be no more moved herewith, than a man would be with importunate intreaties and solicitations to continue in some petite and contemptible Cottage, and little spot of ground, when some magnificent *Seraglio* ; some most illustrious Palace and mighty Empire were offered to him, and he had a full and infrustrable assurance alwaies to possess the same. If a man were the Absolute Lord of all the *East* and *West-Indies*, and had as many Pearls, as there are Pebble-stones ; could accumulate and heap up the Gold of *Ophir*, as high as the highest Mountain, or Pyramides ; could he possess as many millions of the purest Gold and Silver, as there are grains of sand, piles of grass upon the earth, drops of water in the Ocean, Stars in the Firmament, and moments from the beginning to the end of time ; Had he at once as many bright orient Gems and Jewels, with Imperial Crowns, as there are Atoms ; as have, or shall be hairs upon all mens heads in the world.

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world: Or were he the possessor of as many Kingdoms; yea worlds, as there are fishes in the Sea, fowls of the Air, beasts, reptiles, and insects upon earth, yet would his Assurance of this one Celestial Substance (though it were but of the lowest degree, and no plerophie and full perswasion, that doth exclude, and will not admit of the least doubt) it would make him abandon, and reject all as dung and dross for Christ; for his Gospel, and any truth that hath the stamp of his Authority upon it: Yea and all this it would do without grudging, and murmuring; much more without absorbing sorrow, if not without one pensive thought. The reason of this is evident and plain; because there is not so great a disproportion between a mite and all these numberless millions, as is between them and this one Substance, this one Inheritance in Heaven. And besides, this Assurance is never wrought in, or obtained by any soul before the prevailing bent, and strongest byass of its will be unto, and its actual choice be made of this immortal treasure, which conquers the difficulty of parting with what is earthly.

5. *Infer.* Fifthly, Then (as connective

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with the former, and a further amplification of it ) that they who will not chearfully part with, and take joyfully the spoiling of their goods for the sake of Christ, cannot have any Assurance of this better Substance, or any real right and title to the same. Its true, such men may be (and many of them usually are) the greatest pretenders to Assurance, and to the most confident Hopes of possessing Heaven. But alas! all will prove but a vain and vanishing dream in the end; and ere long they shall awake, and find it to be so; if not in this world to retrieve the mistake and error; yet in another; covered with horrors, and clothed with consternations; when eternal flames shall thorowly awaken, and effectually convince them of that most gross delusion they layd under; while they thought their right and title secured to the treasures of eternity, yet to honour and glorifie God, (and so answer the supreme and highest ends of their lives and beings) and to maintain the Interest of their Redeemer in the world; they will not part with those trifling treasures that are circumscrib'd, and bounded with a few moments of time, beyond which by the decree and deter-

determination of the Eternal God, they shall not pass: And when they thus awake, and their eyes are thorowly opened, they shall see, and know, that the Assurance and hope which they had a firm and fixed dependence upon, were but like golden Chains (and so more pleasing) that Satan detained, and held them as his prisoners in, till with himself he had brought them down into the most tremendous Chains of everlasting darkness. These persons are like to a poor wretched man that I once saw in *Bedlam*, who did strongly fancy himself, and was fully assured that he was a King, and had a real right to a Crown and Kingdom: But alas! (while none could convince him of the contrary) all the while he was in *Bedlam* (a most miserable Palace for this fanciful Prince to live in, and a very disconsolate Throne to sit and reign upon :) And though he would assume Imperial Grandeur, and with much state and majesty deport himself; yet he possessed nothing to maintain it, but in his own imagination. Such a Heaven, such a Crown of life and Glory shall these one day find (after all their Assurance) they are the possessors of; who would not subordinate all

their earthly interests and possessions to Jesus Christ; and who would rather part with his pure Doctrine and Worship, than these should suffer the least impairment and diminution; much less would they suffer the loss of all for the same. And though these men do think they are the only Sophies, the only Oracles for wisdom in the world, and that the Systeme of the best Politicks, and the Epitomy of all true prudence is in their brains; and apprehending themselves to move in the highest sphere of reason, to be Stars of the first magnitude for understanding; and admiring their own Intellects, as elevated to the highest Zenith, and sublimated to the most lofty pitch: they judge themselves most worthy of the *Chair*, to be perpetual and dogmatical Dictators unto all others. Yet it is not long before it will appear both to themselves, and all others; how much they were void of all true reason; what its tenuity and slenderneſs was, and how much more mad they were than any of those sent to *Bedlam* to be made sober, to recover their lost wits, to consolidate their crackt brains, and redintegrate their crazy and shattered reason: Oh! you  
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that are so tenacious of a little gilded earth. and glittering clay (as if it were your God, and Supreme Good) that will sin against your very light, debauch your own consciences, giving them many a deadly stab, and mortal wound (and after by various Narcotick and stupefactive potions; or by some strong enchantments and charms (which are composed of a few fine-spun and Cobweb distinctions) making them for a few daies insensible, and laying them asleep;) rather than you will hazard, or suffer the loss of the same for the very Religion that you profess, and are denominated Christians from; or for that Religion in its most pure and undefiled constitutions: Consider, I pray, sometimes, how inauspicious and unhappy that tenure is like to prove to your immortal souls; how certainly and infallibly it doth augurate and portend your loss of God and Heaven for ever; and that the Assurance and hope that now you think you have, will prove a heart-breaking cheat, and be one high aggravation of your misery to eternity. For if you had such an Assurance, you would take joyfully (with the *Hebrews*) the spoiling of your goods for the same

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pure Worship of Jesus Christ. You may as rationally suppose that the Sun should harden and soften the same Clay, and the Fire the same Wax; or any natural cause in an ordinary way of operation, produce the most contrary effects in the same specifick matter; as that the Assurance of a future eternal happiness, and immortal glory, should make some so weaned from this world, and mortified to it; and in so great a measure draw off their hearts and affections from it, that with much facility & joy they can leave and forsake it, when called thereunto; and yet in others, it should suffer their souls to be so fast glued unto the world, to adhere and stick so close to the same; to be so deeply sunk into the earth, and their riches and treasures to have that prevailing interest in them (as if they were incorporated) that, (though they have the same call, and have the same Cause to suffer for, as the propugnation and defence of Gospel-truth) they will no more leave it, and suffer a separation and divorce from it, than they will suffer their skin to be torn from their flesh, or their flesh and sinews from their bones, when they can prevent it.

6. *Infer.* Sixthly That it's not enough

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to take the spoiling of our goods for Christ, unless it be done with joy. Some mens darling lust is more pride, than covetousness; and therefore to keep their credit and reputation among the Professors of Religion, they may run an equal hazard of their estates with others in serving and worshipping God; and sometimes may actually lose as much as others; yet it's with much more inward disquietness, and discomposure of mind; the reminiscence of, and reflection upon their losses (especially if considerable) is with much sadness and sorrow: Their present parting with their goods puts them to much pain, though they will conceal it, that their honour may not be clouded: But this is not acceptable to God, nor approved of by him, because it springs not from any prevailing love to him, and his Gospel; or from a predominant interest that they have in their affections. The conflict is not between grace and corruption, or between it and temptation; but between two different lusts, and the one must yield to the other; which never demonstrates heart-uprightness and sincerity.

7. *Infer.* Seventhly, That both the  
taking

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taking joyfully the spoiling of our goods, or suffering for our Religion here depends upon the knowledge and hope of a reward hereafter; and the possession of that reward hereafter depends (when called to it) upon taking joyfully the spoiling of our goods, or suffering for Religion here. This is likewise implied in the Proposition. The *Hebrews* doing the one upon the knowledge of the other, supposeth a necessary connexion between them; and that they were convinced effectually of this truth. For who would cast away that which constitutes his happiness in this world, were it not to gain a greater in another? or who would make himself miserable here, were it not to avoid eternal misery hereafter? and had not God by an irrevocable Law, and wise Sanction, made the one the condition of the other. If it were granted that man, as he is Gods creature, and hath his being from him (which his subject state, and Gods absolute sovereignty and dominion over him are a resultancy from) stands obliged, and ought contentedly to act in pure obedience to him, though he should not hereafter enjoy any unchangeable state of blessedness, as a consequent

sequent reward ; but after he had done and suffered all that's required by his Makers command, he should perish for ever, or be annihilated, and reduced to nothing : I say, if this were granted, how soon (what-ever some men may talk) would Religion languish and expire in the world ? what an allay and abatement would it be to the vigour, and fervour of divine affections in the best ? how would it damp and stifle all readiness unto, and cheerfulness in the loyal service of God, and suffering for him. So that if God should signifie his will, that we should lose our goods, and suffer imprisonment, to maintain his interest, and advance his glory in the world, without the promise of any future happiness, and so to leave us without any hope of compensation by it. We should soon see a prevailing averfeness and unwillingness in all to it : And we should never have read that the *Hebrews*, and such a cloud of witnesses in former Ages, had done it : For we find, that notwithstanding both the clear revelations, and sure promises of such a blessed immortality, and permanent Substance in Heaven, with what a paucity and inconsiderable number of men it hath any efficacy, and power

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to command and govern their lives, and be prevalently influential upon them to do (but) this one thing for the honour of their *Creator* and *Redeemer*. It's true, all our doing and suffering cannot merit such a compensating felicity; but yet God (dealing with us as we are men, and have a principle of self-preservation in us) promiseth this for our great encouragement hereunto. And indeed it seems very inconsistent, both with the wisdom and goodness of that Eternal Being, that's the Supreme Rector and Governour of the world; and a very unlikely and inefficacious way to maintain the just honour and reputation of his Government over rational creatures, to command the one, without the promise of the other.

And yet it would be as incompatible with, and disagreeing from these and other glorious Attributes of God, to confer upon us, and crown us with the latter, without our doing of the former: And to assert the contrary, is a prodigious solæcism and absurdity both in divinity and right reason; for it were unwarrantably to maim the Notion of God; to conceive and bear in our minds an Idea of him, altogether incongruous

gracious to his very Justice and Holiness. Seeing in compliance herewith, he must own them as Heirs of the incorruptible Inheritance in Heaven, who have disowned and denyed him upon earth; and have preferd a finite, before his infinite goodness and glory. But let the Word of God speak fully in the defence of this truth, *Matth. 19. v. 29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred-fold, and inherit everlasting life.* Now, though this be a positive assertion, yet it includes a negative (as in Scripture it's frequent) none but such shall inherit this everlasting life; and this will appear to be the proper genuine sense of it, if we compare it with *Luke 14. 33. So likewise whosoever he be of you that forsaketh not all that he hath, he cannot be my Disciple.* And if no Disciple of Christ, then no Heir of the future glory. All this shews us how many (now) of the Visible Church of Christ shall be excluded the Kingdom of Heaven, and meet with that most dreadful repute, and eternal Reparation from God. *Depart from me ye workers of iniquity, I know not whence ye are.*

are. *Luke 13. 27.* But I having intermixt this Discourse with other foregoing particulars, I shall not expiate and enlarge it further, though it cannot be too industriously and frequently inculcated upon us, who are so backward firmly to believe, and to be brought under the powerful and effectual conviction of such a truth.

8. *Infer.* Eightly, How vast a disproportion there is between the Saints present losses, and their future gain. This is that which makes them so joyfully suffer the loss of all things. The inefable and unutterable inequality between them is the source and spring of their joy: They have a substance for a shadow; a substance that's permanent, and perpetual, for that which is withering and fading. Who will not rejoyce to part with a penny for a pound? with one pound for an hundred? with a hundred for a thousand? with a thousand for a million? &c. but yet what's the disproportion between the least of these, and the greatest summe, to that which is between an earthly and an heavenly Substance? But my purpose is not to dilate and amplify this great truth; having already in part glossed, and paraphrased upon it:

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it. I say but in parts; for who can speak to that fully, which is so infinitely above, and beyond the grasp, and reach of his Reason; the comprehension of his capacity, and the compass of his understanding? But it is to raise the Souls of Saints to a more sublime, and frequent admiration of the unsearchable Riches of God's free Grace, and exuberant Mercies, and to fill them with more ravishing contemplations thereof; which this disproportion doth so much illustrate and celebrate; varnish, and beautify with a matchless Glory. That there should be an infinite, and eternal reward for a finite, and temporary Act; and that which we are under an indispensable Obligation to do; and when we have done it, to be still unprofitable Servants. That an Act should be thus rewarded by God, that he stands in no need of, that he hath no dependance upon, as Augmentative of, and additional to his blessedness; for the uttermost contributions of men, and Angels, with all other Creatures, can add nothing to him) And that an Act shall be so superabundantly recompenced, which is but the employing for Gods glory, and the returning to him what is his own, and what we first received from him, what he hath but lent us; or we are still but Te-

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*nants at will* (his property never being alienated.) That we should have as the Apostle saith in 2 *Cor.* 4. 17. Glory for afflictions; a weight of glory for light afflictions; an exceeding Eternal glory for momentary afflictions. (O! astonishing *Antithesis*) In what extatical, and transporting admirations hereof, should the Souls of Saints be in; and certainly more frequently (than they are) they would be so, were they but more with the Apostle in *Reckoning that the sufferings of this present time, are not worthy to be compared with the Glory, that shall be revealed in him*, Rom. 8. 18. And would we but fixedly and steddily meditate hereon; our Souls would not be so effate, and barren of praises to God as they are. But we should be ever blessing, and adoring him for that superfluous, and reabundant compensation of the very little that we can do, or suffer for him. And seeing time is too little for this work, we should more ardently long to Triumph in his Praises to Eternity.

The consideration of this vast disproportion between our losses and our gain, our sufferings, and our reward, should wonderfully animate, and encourage us to suffer the loss of all things: it should cool and strengthen our hearts, and forti-

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tie our Spirits to endure the utmost extremity of misery, and to be insuperable, and unconquerable in a patient toleration of all Tribulations for the sake of Christ, to promote and advance his interest in the World. And certainly were there but an immoration, and dwelling of our most serious thoughts hereon; we should never dread such sufferings (which are ever worse in fearing, then in feeling them) as we do; not be so averse to undergo them as we are.

9. *Infer.* Ninthly, That one and the same Heavenly substance belongs to all Saints and all Sufferers, for their Lord and Master Jesus Christ. *There is but one Kingdom*, Matt. 25. 34. *one Inheritance*, 1 Pet. 1. 4. *One Crown*, Rev. 1. 10. *one Throne*, Rev. 3. 21. that belongs to them all. It's in the Text, one substance that all the *Hebrews* knew they had. If an Earthly Father have many Children usually the first-born Son, or the eldest living inherits his Estate, if a King have many Sons, the eldest usually is Heir to the Crown. When *Jehoshaphat* died the Text tells us, 2 *Chron.* 21. 3. *He gave great Gifts of Silver, and of Gold, and precious things, with fenced Cities in Judah: But the Kingdom gave he to Jehoram, be-*

*cause he was the first-born.* This right of *Primogeniture* unto Earthly Inheritances, hath some Foundation in the Law of Nature. But in Heaven there is no difference, nor distinction made among all the Children of God: one inheritance he hath provided for them all, and every individual shall have the whole, as all the Inhabitants upon Earth equally enjoy the light of the Sun, when it shines unto them, (provided their visive faculty be alike) so shall all the Inhabitants in Heaven equally enjoy a Kingdom. Indeed God puts a difference, and makes distinctions between his Children in this World; some are rich (though but a very few) some are poor, some noble, (though not many) and some ignoble; and he will have the order of Superiority, and Inferiority maintained among them, and to break it is a sin. Servants though Godly must keep in their proper Station, and know their distance from their Godly Masters, and Mistresses; and greatly fear and reverence them, and the base for their Piety, must not think themselves equal with the honourable, nor behave themselves the more immodestly, and disrespectively towards them (for such a procacious carriage, and malepart deportment,

of the Heavenly Substance. Joy  
is a violation of the Law of God, Na-  
ture.) But in Heaven all these distinctions  
shall cease, Masters and Servants, Parents  
and Children, the High, and the Low,  
the Rich and the Poor, the Noble and the  
Ignoble, Kings and their Subjects shall  
stand upon equal ground; therefore they  
shall be all Kings, *Rev.* 1. 6. What these  
different degrees of Glory are, that some  
assert shall be in Heaven, proportioned  
to the attained degrees of Grace upon  
Earth, (and which some places of Scrip-  
ture seem to point at,) is something diffi-  
cult to understand, and to give satisfactory  
Answers to those Objections which might  
be raised against the same. The essential  
blessedness, and glory of the Saints is the  
same, its one *Substance*, but something  
accidental there may be to increase; and  
heighten the joy; as there will be in Hell  
to increase the Sorrows and Misery of the  
damned; and to make the damnation of  
some greater than others, *Matt.* 23. 14.  
This truth I thought fit to infer, to com-  
fort those that are the Children of God,  
but whose condition is low and mean, and  
exposeth them to the slights, and contempts  
of the World. And to make them con-  
tented therewith for a few dayes; not-  
withstanding all the affronts and indigni-

ties they meet with from the Strutting Gallants upon Earth, and while perhaps they meet with too disdainful, and disrespectful a carriage from their fellow Christians, and Brethren who are Superiour to them for wealth. It likewise may administer abundant consolation to those that have but a very little lose for to Christ, whose Estates are so exigious, and small that its perhaps their grief, and trouble, they have no more to adventure, and part with for him. Let all such know they shall be as well rewarded in Heaven, as those who forsake the greatest Treasures for him; for its their *All* and so demonstrates their sincerity, and the supremacy of Gods interest in their Souls: Therefore as our Saviour saith, *whosoever shall give to drink a Cup of cold Water (that is when he hath no better Liquor to give) in his Name to his Disciples, and because they belong to Christ, shall not lose their reward, Matt. 10. 42. Mark 9. 40. And as when the poor Widdow cast her two Mites into the Treasury, it was highly applauded and approved by Christ, and as acceptable to him as the much which was thrown in by the rich, and no doubt as highly rewarded by him in Heaven, Mark 9. 41, 42, 43, 44.* so those that lose their

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Mites for Christ (and have no more) shall be compensated with as masse a Crown of immortal glory, as they that lose their Millions. (if any such can be found) And as our Saviour saith concerning that poor Widdow that she threw more in, then all the rich that cast into the Treasury, ver.

43. For saith he all they did cast in of their abundance (what they might well spare) but she of her want did cast in all that she had, even all her

living; so those Christi- <sup>Ques the they all her</sup> ans that leave and lose <sup>life.</sup>

that which in it self is most contemptibly minusc for Christ, when its their living (that is all their means that have to live on, or to maintain their Lives) its of greater value, and more in the account of Christ, then that which is lost by the rich; when its not their All; not the total of their Estates: but still a sufficiency is reserved to live upon. VVhat is translated the

VViddows living properly signifies her Life. VVhen a poor Christian, therefore offers and sacrificeth his petite substance, his tenuous and small pittance to Christ, to advance his glory, and Kingdom in the VVorld, he seem to offer, and sacrifice his life, and its as greatful, and acceptable to Christ as if it were the same. And

I think that Christian who will lose his whole Estate (be it more or less) for Christ, will lose his life too: But this is certain, that he who will not adventure, and forsake the one, will not hazard, nor lay down the other.

Tenthly, From hence infer, that the possession of this Heavenly Substance will not admit of, nor consist with any grief and sorrow. If sincere Christians can joyfully suffer from the very foreviews of this substance, and the præbitions and foretastes of its effluent sweetnesse and pleasures; certainly no mortal can declare what joy the full possession of it will afford. The hope that Princes have of Crowns and Kingdoms, raiseth their joy above an ordinary pitch: but when the day of actual *Coronation* and Inthronization comes, then their triumphs surpass. Thus Gods children rejoyce in hope of a future Crown, *Rom. 5. 2.* and their joy surmounts the joy of Princes: but when they hear those words, *Matth. 25. 34. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* And when they shall be crown'd by their dearest Redeemer in the presence of all the holy Angels:



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Angels: And he shall further say unto them; Seeing you have overcome the world, and the flesh, now boldly ascend my Throne, and sit with me thereon: even as I also overcame, and am set down with my Father in his Throne, *Rev. 3. 21.* What shouting for joy will there then be? All Triumphs, and Exultations at Inaugurations and Instalments here, are but dark resemblances of what will then be. Certainly sighs, and groans, and tears they shall know no more. To use those words of the Prophet *Isaiab*, Chap. 51. ver. 11. *The redeemed of the Lord shall return, and come with singing into heaven (instead of Zion) and everlasting joy shall be upon their head: They shall obtain gladness, and joy; and sorrow, and mourning shall flee away.* How inconceivably sweet must their solace then be? What voluptuousness, and delectations can be like to theirs, who can imbibe and drink in fresh pleasures from the fountain like to them? But in the explicatory part of the Proposition, having said so much to this already, I will extend the discourse no further; yet I thought fit to add this little, (it being a rational deduction from the Doctrine) to renew the *Gusto* and taste of the former, and to refresh the Readers memory

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memory of what hath been spoken of the Delectability of this Substance as it's in Heaven.

### Use 2. The second Use.

Secondly, Then it may be useful by way of Counsel and Exhortation, unto all that profess the true and pure Christian Religion, and Apostolick Faith, that they would put this Doctrine in practice when call'd to it: that they would never betray nor renounce it, nor in the least recede from it, to have an Estate (though never so great) or that they may proceed in the coacervation and heaping up of their riches and treasures. If we acknowledge and believe the Sacred Scriptures to be the only directive, and conductive Rule to our supreme, and ultimate End; our everlasting, and future Blessedness; and that nothing can be constitutive of Gods Worship, but his own Commands, and Institutions: and that whosoever would mix any thing therewith, or add any thing thereunto, as parts of that Worship; do usurp and invade the Divine Prerogatives, and violate the peculiarities of the Godhead. Why should we wrong our own souls in contracting

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tracting such great guilt, either by forsaking that Rule for another, to avoid some pecuniary mulct impos'd upon us, or by neglecting the true and pure Worship of God, and complying with that which is false and corrupt; and not from any conscience (though erroneous) or blind zeal (which many have) but to secure a base sordid interest. To be content to hear \* sophi-

ficated Doctrine, and joyn with others in an adulterated vitiated worship (and which we know to be so) for some worldly advantage; either to prevent the total loss, or some diminu-

\* 2 Cor. 2. 17. *Καὶ ὡς ἡ δόξα τοῦ θεοῦ ἡμεῖς ὡς ἄνθρωποι*  
i. e. By fraud, and base acts, play the Hucksters with the Word of God; or like deceitful Vintners, who for gain mix Water with Wine, or decayed Wine with that which is generous and good.

tion of our Estates, (which alas! too many do;) is a most clear demonstration that we are not acted by the same spirit the Hebrews were, nor possessed with the same Principles of Religion which they had. This Counsel belongs

First, To the Ministers of the Gospel. Reverend Sirs: Though I am unworthy to give advice and counsel unto you, from whom I should receive it: yet as *Eliza* said in another case, Suffer me a little

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to speak on Gods behalf; and if it may consist with modesty, let me say as he said, *Job 32. 10. I also will shew my opinion.* You have an high and honourable calling; which doth not stain the noblest bloud (for however it be undervalued and had in contempt now, yet one day the Ministerial function will appear to be no blot to any the most honourable persons *Eschutcheon.*) And as it derives its honour from its Authour, (the great and eternal God, whose Embassadors you are, and who hath advanc'd you to this dignity above others, (and from its object, (the glorious Gospel of Jesus Christ:)) So you stand oblig'd to do every thing that may maintain the Honour of the one, and promote the Interest of the other in the world. And there is nothing that doth more efficaciously conduce hereunto than your Assiduous and faithful, and constant preaching, whatever sufferings you expose your selves unto, and undergo thereby; for otherwise how can it be evinced to an opposing world, that you really believe the goodness of your Cause, the verity and truth of that Doctrine which you preach, the future immortal Glory which it doth discover, and that it is a sufficient compensation for

for all your troubles and sufferings; Or how shall others be convinced of, and believe the excellency of that Gospel that God hath invested you with the Ministry of, (see the Apostles sentiments hereof, and herodick resolutions thereupon, 2 Cor. 4. 1. *Having therefore this ministry, (the excellency and dignity whereof he had prov'd and discours'd of in the former Chapter (for to that do these words refer) we faint not, in zeal, we shrink not back, or grow weary*

and slothful. Though English Annotations.

we are broken in pieces with heart-griefs and calamities, yet we yield not; notwithstanding all the discouragements we find in the world, we slack not our pace, nor remit any thing of our zeal for God's Glory; which like fire is kindled more, and not at all quenched by the blasts of opposition:) or how shall it appear that you have your firm dependance upon God, and strong confidence in him, as one that will stand by you, and own you, in supporting you under, and comforting you in all your troubles; as one that's faithful to make good all his promises to you. Or how shall it be known that you were upright, and sincere in  
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taking upon you this noble Office, and that you have not made it subservient to some by-ends (as the principal, and chief) of your own, not ultimately designing the glory of your Lord and Master, Jesus Christ. And as your sufferings maintains the honour of your calling; (in these, and many other respects as might further be evinced) so they do promote the Interest of God, and the Gospel in the world. You know how fully the New Testament, and Ecclesiastical Histories do prove this truth. That they never lost, but gained exceedingly, an interest by the persecutions of faithful Ministers, when they courageously endured the same. And though this be so unlikely a Cause, (and seemingly so contradictory to Reason;) to produce such an effect; yet God will have it so that the Divinity of his Gospel may be demonstrated, (whilst it flourisheth in the midst of; and the more by opposition,) and grows stronger, and more victorious and triumphant, by that which seems the most likely way to weaken, and vanquish it, and to extirpate, and banish it out of the world, or else the Reason of its implacable Enemies would not in all Ages, and Places dictate unto, and prompt them to take this course, as a most effectual to  
accom-

accomplish such an end.) And those Ministers that this doth not weigh, and signify more with, than an *Estate*, their ease, liberty, or any outward comforts in this World; let their parts be never so florid, their Tongues never so Rhetorically fluent; and let them Preach to admiration of all that hear them; to the gaining of the greatest applause, and the largest *Encomiums*, yet their eternal State, is likely to be the same with those that we read of in *Mat. 7. 22, 23.*

Did you in the day of your *Ordination* Covenant with God that you would only preach his Gospel, and serve him in the work of the Ministry in *Halcyon*, and serene days? when the Sun of outward prosperity shines bright upon you? when it consists with Peace and Plenty; with your credits, with the respects and honors of the World? Is this to answer the great, and dreadful charge of the Apostle, *2 Tim. 4. 1, 2.* (which concerns every Minister to the end of the World) *I charge thee therefore before God, and the Lord Jesus Christ; who shall judge the quick, and the dead at his appearing, and his Kingdom: Preach the word, be instant in Season, out of Season; (which latter words answer most Objections that Summer*

mer Preachers can make against this work, when accompanied with dangers and difficulties, and when it's to be done against humane Laws, in obedience to the Law of God the Supream *Legislator*) if these were your secret, and inward thoughts, the All-seeing, and Heart-searching God will one day discover it, and declare (though in a terrible manner) he will not be thus mockt.

Do not all your *Titles* oblige you to faithfulness in your work, what ever you suffer by it? *You are called Embassadors*, 2 Cor. 5. 20. *you are so for Christ*: And if an Embassador do not boldly assert and maintain the Rights, and honour of his Master (though there be danger in so doing) he deserves severely to suffer. *You are the Lords Labourers in his Harvest*, Matt. 9. 37. Luke 16. 7. 1 Tim. 1. 16. 1 Cor. 3. 9. and will you not endure the heat, and burden of the day? *You are the Lords shepherds*, he hath appointed you to feed his Flock; to be the Overseers thereof, Acts 20. 28. 1 Pet. 5. 2. And will you do this only when there is no danger? when no wolves, and devouring Beasts appear, when no Storms arise? or will you be with them in the day, and not in the night also? or in the Summer, and not in the Win-



Winter? Will you then depart from them, and leave them to the roaring Lion? if so, expect not, as the Apostle saith, 1 Pet. 5. 4. *when the chief shepherd shall appear, that ye shall receive a crown of glory that fadeth not away.* You are God's Stewards, 1 Cor. 4. 1. Tit. 1. 7. Will you then neglect God's household, and family, and not provide for the same when you meet with troubles? Is this to be faithful in the discharge of your Office? Or is this the way to render a good account of your Stewardship at the great Audit? You are God's Trustees, or as it were his Feoffees: the Gospel is his Feoffment of trust, 1 Tim. 1. 11. 1 Tim. 6. 20. It's a most sacred and precious *Depositum* which God (like a Feoffor) hath committed to every Minister to keep it safely himself, and carefully to transmit to posterity. Will you then betray your trust by a sinful silence, and sitting still? Shall the next Generation want this inestimable treasure, for want of your labouriousness, industry, and sufferings? If you above all others contend not earnestly (*Jude 3. impudens*, Agonistically) for the faith; God, who hath put you into the Ministry, will never count you faithful, as he did the Apostle Paul, 1 Tim. 1. 12. You

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are God's Pilots; by your steerage must the Ship of the Church be conducted, and brought safe to the port of Eternity, and haven of everlasting rest. Will you then leave it in the greatest danger, when the Seas are rough, and raging, and the winds most tempestuous, and so expose it to all Rocks, and Quicksands? As if God had made you Pilots only for fair weather and smooth waters, and would have you put to Sea, only as many do for delight and pleasure. You are God's Military Officers, (in a spiritual sense) set for the defence of the Gospel, *Phil. 1. 17.* he hath made you his Captains to fight the Battels of the Lord of Hosts: you are to lead the Van, and charge in the Front; And will you be the first that will run away, and cowardly quit the Field? (You know such Captains deserve to have their Commissions taken from them, and their Swords, to their eternal disgrace and dishonour, broken over their heads, as most notorious and enormous Cowards.) If you be perseveringly guilty hereof, What do you think will God do with you, or how will he reward you? Is this to act according to the Apostles Counsel, *2 Tim. 2. 3. to endure hardness as good Souldiers of Jesus Christ.* Or do you think that

Counsel

Counsel once concern'd *Timothy*, or was calculated for the Primitive Age of the Church? Is this to act according to the Apostles call, and counsel to *Archippus*, Col. 4. 17. To take heed to the ministry which you have received in the Lord, that you fulfil it? Or is it to make full proof of your ministry, according to 2 Tim. 4. 5. where you find the enduring of afflictions to be one ingredient thereof.

It's true, you may hereby be reduc'd to poverty; And were not the Apostles so? 1 Cor. 4. 11. For even unto this present hour we both hunger and thirst, and are naked, and have no certain dwelling place, and labour, working with our hands, &c. And many thousands more, who are now enriched with the treasures of Eternity. Poverty indeed will expose you to contempt, and make you less honourable in the eyes of the world: But what then, did not this befall the Apostles likewise?

1 Cor. 4. 13. We are made as the filth of the world, and are the off-scurving of all unto this day. (i. e. *quantumvis*, i. e. We are as the filth or dirt scraped off mens shoes, or any filth that comes off the most squallid and nasty thing that is cleansed; we are a Purgament, or we are as the Dung-Cart that goes through the City; unto

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which every one brings his filth, and casts in: Or is an allusion to the lustrations and expiations in use among the Heathens; which was done by sacrificing unto their gods some most facinorous and profligated men, to propitiate and appease them when they apprehended them angry: especially in time of Pestilence, or such contagious infections: which men were termed *holocausti*. And so the meaning is, we are as dispicable, and as abominable, and as much loaded with the curses and excommunications of the multitude, as those execrable persons who were offered up by way of publick expiation. The other word *obscure* hath the same sense and signification in all respects, and so is a Rhetorical amplification. Can your honour then be at a lower ebb, and be more laid in the dust than theirs? And why should you be more concern'd for a little popular breath, for a meer bubble, than they were? But what though this be so in respect of the greatest part of the world; yet though you be as poor as Job, you will be honourable in the eyes of all those that highly value and prize the Gospel, and that account it a glorious thing. This you will be for your work's sake, as the Apostle sheweth *Thes. 5. 12.*

if you be faithful therein, (for its a certain truth, that every man esteems of a faithful Minister, whatever his outward condition be, is proportionable to his esteem of Jesus Christ and his Gospel, and the want of the one, hath always its Foundation laid in the want of the other.) with what an humble disdainful patience, then may you pass by, and overlook the disrespectts, the scorn, and contempt of others. Your Souls should be more highly generous, and more greatly enobled then to receive any impressions, or yeild to any passionate Resentments hereof. What though a Dunghill Cock contemn a pearl from the ignorance of its worth, or its unsutableness to his vile, degenerous nature; its a Pearl still, and highly valued by a man. What though a filthy Swine may trample the purest Gold with his unclean Feet in the mire; and besmear it all with Dirt, its Gold still? whose worth is owned, and acknowledge by a man. What though a dull and sordid As when phalerated, and in trappings; or loaden with Gold, attract the Eyes and admiration of the vulgar, and more ignoble Natures; while a more generous Creature (as a *sprightly beautiful, and well proportioned Horse, whose Neck is clasht*

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with Thunder, the glory of whose Nostrils is terrible. who rejoiceth in his strength, and goeth to meet the armed men. who mocketh at fear and is not affrighten, neither turneth his back from the Sword: who swalloweth up the ground with fierceness and rage. And saith among the Trampers Ha, Ha, who smelleth the Barrel a far off; the Thunder of the Captains, and the shouting, Job. 39. 19, 20, 21, 22, 23, 24, 25.) passeth by without any observant respect, but yet is more highly valued, and more delightfully viewed, by a noble Spirit. Let Asses (in another sense) laden with Gold, and Earthly Treasures be honoured by men like to themselves, whose souls are sordid, and of a Dunghil constitution, yet you shall have a venerable respect and honour from those that have the true Sentiments thereof; who value men, not as Beasts, but from an internal, and intellectual worth.

But suppose you are contemned of all by reason of your poverty, yet is not the glory of God; the Crown of Glory? the Honours of the other World, which shall shortly be conferred upon you, (to which an immortality, and immortality is appropriate) be sufficient for you, have you not the lively hope hereof; do you never

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rejoyce in the hope of the same? are you without the foreveiw, and prospect of it? while you preach it to others. Do not you see a superabundant fulness in it to compensate all the contempt, and dishonour you meet with in a world (where your worth is not known) for a few days.

Have you not often preacht up a life of Faith, and prest others to live, have you not by many rational, and strong Arguments urged and perswaded others, to be couragious, and to live above the fear of suffering, and will you not live upon your own Doctrine? will you not be exemplary for the practical Part? will you be the first that shall discover unbelief? shall there be any cause to say of you, as Christ said by way of a smart reprehension, and obijuration to his Disciples, *Matt. 8. 26. why are ye fearful, O ye of little Faith?* not as *Mark* hath it. *why are ye so fearful?* How is it that ye have no Faith, (as if weak Faith sometimes will stand the Soul in no more steed, then If it were none at all.) how unanswerable a thing is this before God.

It's granted indeed you do not stand obliged to preach at all times, nor in all places, as things may be circumstantiated; but if you cannot without manifest

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and apparent ruine, to your selves and your Congregations and without constant opposition in one place, preach publickly, then you must do it more privately, and secretly. (which is clear from the Word of God) For hazards you must run, and dangers you must expose your selves to in preaching the Gospel either publickly, or privately. And though God doth allow you the use of your own Prudence to guide you in the management of this, aswel as other Affairs; yet beware it be not sometimes carnal Policy, or degenerate Pusillanimity, that withholds you from a more publick appearing for God, and Jesus Christ in the discharge of your duty.

Blessed be God, there are many of you; who have with wonderful, and laudable Resolution, and boldness preached the Gospel, who I hope will still persevere, and endure to the end. But as for those that quit their work, and wholly lay it aside, either from danger, or because they have found a more plentiful way of living in the World (and probably with greater credit, and reputation) perhaps one day they may find what's here asserted to be a truth. If they think there's no need of their ministerial labours, where they



they are; or that they ought to silence themselves, when others would silence them. Let them then consider how they are to *teach all Nations*, Matt. 28. 19. and therefore stand obliged by their calling, to go among those that want the Gospel (if they may be received) to propagate it, and plant Christianity.

Such of you, as of late, have been very much alarm'd with Popery and do now profess great fears of it's invading and overspreading us, (though while your Protestant Brethren were in a suffering condition, were trampled under Foot, were trod in the Dirt; and their Wounds, were bleeding afresh (till his Majesties mercy was in some measure a Sovereign *Balsome* to heal them) And all the while you were helping forwards their sufferings, and rejoycing therein; when at the same time, not the edge of any one partial Law, and Statute was turned against the *Roman Catholicks*, nor they in the least vulnerated and wounded therewith: Yea when at the same time they were your intimate Companions, and you had your mutual Carasses, none of them were presented at your Courts, for their Non-conformity, nor were excommunicated, nor were ever p'agued and pestered with writs

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*De Excomm. Cap.* were not therewith driven from their Wives, and Children, nor hunted like Partridges upon the Mountains.) I beseech you if your fears (which God prevent) come to pass, approve your selves to be firm, and well grounded Protestants; and of the true reformed Religion, by taking joyfully the spoiling of your Goods for the pure worship, and doctrine of Jesus Christ. Look to it that you leave your Benefices, your Ecclesiastical Dignities, Promotions and Preferments, and that you zealously shew your selves *Non-conformists* to the corrupt, adulterated Romish Doctrines. Take heed that after you have boasted your selves so much (exclusively of all others) so be the true Children, and Legitimate off-Spring of your Mother the Church, you do not at last publish a contract of Matrimony betwixt Her, and his *Holiness* at Rome; or at least prostitute her to his filthy Stuprations. And beware (least to save what you have) you do not (as persons well Skilled in Rhetorick,) by some *Synaresis* contract two opposite Doctrines into one, or by some new contrived *Crafsis* make a meddle, and mixture of them together.

Secondly,

Secondly, To the people that hear them. Consider the duty is not incumbent upon your Ministers only thus to suffer, but as much upon your selves: You are apt enough, many of you, to spur them forwards, to adventure their all for Religion, but draw back your selves: If they will not make themselves poor for Christ, and expose their Wives and Children to beggery, or much penury and misery; then you are apt to reprove them as covetous, and worldly-minded: Many of you will make plentiful provision for your own Families, and leave hundreds and thousands to your Children; but concern not your selves how little theirs have, or what becomes of their Posterity. Consider, all the Hebrews were not Ministers, nor the greatest part (if any of them;) what was therefore their duty, is yours. Let me now to conclude this discourse, speak joyntly to all, and offer a few Arguments for Consideration.

First, Have you not a *cloud* of Witnesses? the Hebrews, Primitive Christians without number, that have done this; have suffered the loss of all things for the sake of Christ? You are not the first; you are not called to break the ice, that you should shrink and be startled at it. How cogent

cogent an Argument doth the Apostle make the suffering of a multitude before us, why we should suffer, *Heb. 12. 1.* Did God call us to that which never any in the preceeding ages of the Church underwent and suffer'd, we might perhaps have a better plea and pretence for our refusal, but it is not so: he calls us to go in a beaten path, and common road; why should we then stick at it, or be afraid to enter, and hold on in it? This is an encouragement to other Enterprises and Achievements, and produceth a daring boldness in us many times; and is it not as rational that it should heighten our courage, and prevail with us to do this? What are we better than such multitudes that have gone before us, that we should be exempt from this kind of suffering? or why should our Estates be prefer'd before Jesus Christ, his Gospel, and pure Worship, more than theirs? or can we think to enter into the fulness of everlasting joy in another way than they have done?

Secondly, Have you not many promises of the faithful God to make you willing, and encourage you hereunto. God is so abundantly Gracious, and merciful, that he never from an absolute so-

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veraign Power and Authority, commands us either to serve him, or suffer for him, but he annexeth the promise of an ample reward. You do but lose, to gain; you do but make your selves poor, to be rich. Though I might produce a large Catalogue of Promises, yet that in *Matth. 19. 29.* shall serve for all: Shall this and other Promises be of no value or account with us? Shall it not signifie more than this world? Will we prefer some mountainous Dunghill, or shining Dust, and Earth before it? Certainly if we refuse to do this for our Lord Jesus, this and other Promises cannot be *exceeding great* and precious to us, as the Apostle saith, *2 Pet. 1. 4.* And hereby we do declare to the world, that the Word of God is less valued by us, than the word of many men (who are of credit and reputation among us;) And that we actually and practically renounce and disclaim (though we may profess, and pretend the contrary) all right unto, and interest in this, and all other promises, (that the pages of the Holy Bible are bespangled with, as the Firmament with Stars.) It's also plain & evident hereby that we have no dependence upon them; they are not the *Basis* of our Hope, the food of our Faith, the support

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support of our Spirits ; but that they are very importunances, and signifie as much as nothing to us: that they are like Wells without water ; Breasts without milk, that never revive and refresh us ; that we derive and fetch no comfort from. The Apostle in *Heb. 10. 23.* makes it a valid and nervous Argument why we should hold fast the profession of our faith; because he is faithful that hath promised. To hold fast then our possessions, and let go our profession, is a reflecting of unfaithfulness upon God, or ascribing an insufficiency to what he hath promised, to make us happy ; and an implicit asserting that the Apostles reason, is no reason at all.

Thirdly, Consider Christ took joyfully the spoiling of all for your sakes : How influential then should this be upon your souls to take joyfully the spoiling of all that you have for his sake ? He that is Lord of all things, was content to have nothing ; to be in a worse condition than the fowls of the air, and beasts of the earth, *Matth. 8. 20.* *The foxes have holes, and the birds of the air have nests ; but the Son of man hath not where to lay his head.* *Phil. 2. 7.* The Text tells us, he made himself of no reputation : *words*, word for word

word, he evacuated, or emptied himself: He not only divested himself of his robes of Majesty and Glory, but he brought himself, as it were, to nothing; or made himself worth nothing: and all this he did for your sakes. 2 Cor. 8. 9. the Apostle tells us, *That though Christ was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* (A most clear demonstration of the exuberancy of his Grace, as in the Text it is shewed.) And Christ did all this as a most free undertaking, when we could lay no obligation upon him, (but the contrary, as being enemies to him.) But he having done this voluntarily and freely, it brings you under a necessary and indispenfible obligation, (even by the very law of Gratitude) to make your selves poor for him, that he through your poverty may be rich; though not in the same sense, that you might be rich by his; But that his Interest thereby might be advanced, and the light of his Gospel more diffused; and by all, much glory be brought unto his Name. And oh! how unthankful are they to their Redeemer, and how little are they affected with all that he hath done, and suffered for them; that will not part chearfully with all earthly treasures, and

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and submit to the lowest, and most ignominious condition in this world for him.

Fourthly, Consider how soon God can take away an Estate, and Riches from you; or you from an Estate, and Riches. Do you not see the former frequently? many who thought their Mountain of Wealth stood firm, and fast, have it quickly removed, and overturned, and it flies away like a Feather, or like the light Chaff, and the small Dust before the Stormy Winds, and the Whirlwinds, how often doth God give Riches a Commission to leave such a man, and such a Family (perhaps, sometimes because he who is the great Heart-Sercher, knows will never honour him therewith, by suffering the loss of them) and when he doth it, who can put a stop to them; how quickly, and and irresistably are they gone? as the Wiseman saith, *Prov. 23. 5. They make themselves wings; they fly away as an Eagle towards Heaven.* Fire, and Water, and Winds, and sometimes the Earth it self, devours and swallows them up. And so God after makes the very Womb wherein they were first conceived, and which travelled with them till it had brought them forth, to be the Grave that they shall be buried in; and where they first



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first (as it were) receiv'd their life, there they shall receive their death and destruction: And God by a course of such common Providence doth many times recall and take back from men more, than perhaps they would be necessitated to lose for Christ, had they but hearts to do it. How are we exhorted, and caution'd, not to trust in riches, because they are uncertain, 1 Tim. 6. 17. But its plain our dependance is upon them (as durable and permanent things,) when we will not part with them for the Gospel sake: But suppose they do continue with us, and stick close to us, and prove fast friends indeed, affording all the support and comfort to us they can, cloathing and feeding us most sumptuously and deliciously, while we act our part upon this terrestrial stage; yet but a very few moments of time, and puffs of breath more must pass away, before we take a solemn leave of, and bid an everlasting farewell and adieu to them: Let them clasp about us, and let us cling never so fast about them, yet inflexible death will rend, and tear us each from other. \Perhaps many may think within themselves, and say to their own souls, as we have it, *Luke 12. 19. Souls you have much goods laid up for many years,*

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eat your ease, eat, drink, and be merry. But ye fools, do you know how soon you shall efflate and breathe out your souls, give up the Ghost, and your murmuring breath; and when your souls are required by God of you, then as it follows in *ver. 20.* Whose shall all these things be which you have provided? And not only so, but what relief will they afford to your trembling and amazed souls, and to your guilty, enraged Consciences before the Bar of Christ, where you must certainly stand to be judged for holding fast, and keeping close your goods when you should have parted with them for his sake. And as it followeth in *ver. 20.* so is he that layeth up treasures for himself, and is not rich towards God; (and he that makes himself most poor for him, is most rich towards him.) Oh! how much more comfortable will the reflection be in another world, upon all that we suffer the loss of for Christ, than upon that which we detain from him, and deny him when he calls for it, and requires it at our hands.

Fifthly, Consider though you may keep your wordly goods when you should part with them for Christ; and though you may make your selves rich, and flourish,

rish, when others make themselves poor, yet all shall be a curse, and not a blessing to you. Whatever we withhold from God that he calls for, it will prove at last like *Achans* wedg of Gold, an accursed thing to us. As God suffers many men to wallow in wealth, and increase in riches, according to the vastness and vehemency of their desires, and most insatiable appetite after the same, not for a blessing, but a curse to them (though they apprehend it not, but the contrary, *i. e.* that their prospering after this manner is rather an evidence of God's favour towards them :) So when we deny God our Estates, to advance his Honour and Interest in the world; then doth he, as we have it in *Mal. 2. 2.* curse such blessings, though for present we feel, and perceive it not. Sometimes indeed the curse is outward and visible, when God blasts mens Estates, and causeth them to wither and moulder away before their eyes; or after they are dead to melt away like snow, when their posterity doth possess them. Yet if this never come to pass, it proves inward and invisible (which is far more dreadful) a curse upon their souls; so that they never thrive, nor prosper after. What the Psalmist speaks concern-

ing God's gratifying the desires of the children of *Israel* when they lusted after flesh, *Psal.* 106. 15. that he gave them their request, but sent leanness into their soul; the same may I say concerning these men for their resolute and strong renaciousness of this world, when they should adventure and part with it for Christ; he lets them alone to enjoy it, and perhaps abundantly to coacervate, and add to it; but he at the same time sends leanness into their souls; they starve and famish, and pine away; while they fatten, and fill their Purses: And as the Prophet *Isaiah* saith, Chap. 10. ver. 16. (though not in the same sence,) God sends among these fat ones leanness. As the Wise man saith, *Prov.* 11. 25. (to which I only allude) *The liberal soul* (towards God) *shall be made fat*; but for others, *he withholdeth the dews of heaven from them, and they are not water'd from those upper Living springs.* So that an incurable atrophy is now the disease and distemper of their spirits: And in this respect they have cause to say as the Prophet said in another case, *Isa.* 24. 16. *Our leanness, our leanness, wo unto us!* And so they would; but that like men that are consumptive, by reason of a *Cachexy*, and an evil disposition

fixion of body, they gradually waste, and languish, and are very insensible of it, because they feel no pain. We can never wish them as the Apostle *John* did *Gaius* in his third Epistle, *ver. 2.* That above all things they may prosper, and be in health, even as their souls prosper. This is the sin that provokes God to curse them, as our Saviour did the fruitless Fig-trees; Saying unto them, *Let no fruit grow on you hence forward, and for ever.* And when this is done, presently they wither away, as there the Text hath it, *Matth. 21. 19.* Many professors of Religion may date their spiritual languishments and decays, from the time of their refusing to suffer in this, or other ways for the pure Doctrine of Christ. A refusal to part with these perishing treasures upon this account, proceeds always from an high degree of avarice, and excess of covetousness, which is the rust and canker of Religion; and having now obtain'd so great a dominion over the soul, it keeps it bound, and chain'd down to this Earth, and imprison'd within the narrow confines of this lower world, where it can never thrive or flourish, it being none of its proper Element to abide and converse in: for now its at so remote a distance

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from the fountain of living waters, and the pure salubrious fresh gales of heaven, ( which are most proper for it, and which it cannot live and prosper without ) that a great languor must seize upon it, and Religion can no longer grow and spring up in it. This is one of the thorns that suffocate and chaoks this spiritual seed, *Matth. 13. 22.*

Sixthly, and lastly: Consider, if you refuse to suffer the loss of your Estates for Christ, he will never own you for his Disciples: This is the very condition made by himself of true Discipleship, *Luke 14. 33.* *So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.* He may be nominally, but he cannot be really so: And its as much as if Christ should say, Let never such an one expect to be saved by me, or have any benefit by my blood; I will reject and discard him for ever. Would you have your Redeemer to confess you before his Father, and not be ashamed of you, when he cometh in his Glory, accompanied with the Holy Angels? *Mark 8. 38.* Would you have him then, in the presence and hearing of God, Angels, and men, (to your exceeding great joy, and everlasting consolation) say,

say, Father lo, here are my fait and faith-  
ful Friends, that loved me more then the  
world, that gave up their whole hearts,  
and all their affections to me, that pre-  
ferred me before all their outward and  
Earthly comforts, that were willing to  
deveft themselves of all, to become  
poor; chearsfully to submit to the lowest  
and most despicable condition for my  
fake. Therefore now let them be re-  
warded with all thy Glory, with this  
incorruptible inheritance, with these e-  
ternal Treasures; or would have him say  
to your everlasting confusion.) These are  
the worldlings, and Earthly minded  
Wretches; who esteemed a little moul-  
dring Clay and Dirt, before me and my  
Gospel, they were for gratifying their  
sensitive Appetites, than for honouring  
me. I now am ashamed of them, they  
had the *Name*, but not the nature of my  
Disciples. Let them now eternally pe-  
rish, and be for ever banished thy presence  
and separated from thy Glory.

Seventhly, and Lastly, If you will not  
part with your Estates for Christ, you  
will never part with your Lives, or resist  
unto Blood for him; if you will not do  
the lesser, you will never do the greater  
Nature doth most regret, and reluctate at  
this,

this, it abhors dissolution, and so the conflict is more sharp, and the tryal far greater, when you are called to lay down your Lives for truth. Its a sad *Omen* that you will betray the Cause of Christ, when he calls you to be faithful to the death. I do not much doubt that mans dying for Christ that can be joyfully poor for him; but he that will not, how can we hope he will endure the torturing Racks, the tormenting Flames, and such cruelties as we read the Martyrs in former and latter times have done. Though death is worse in the fears of it, then in the real suffering it; and most Men that dye a natural death, feel as much (if not more) pain than they that dye a violent one for Christ, yet because the other is unavoidable, and irresistible (there being no discharge in that War) and this being voluntary and chosen, most men cannot bring their Wills to it. And they whose Wills are not effectually bowed, and inclined to the former, there is little ground to hope. they will be to the latter. Let the Cause be never so good, or the ground of their sufferings never so clear. (He that will not endure a few drops or a shower of Rain, it's very unlikely he will endure a blustering Tempest, and boisterous Storm.)

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Those that will be Christians indeed (thorow paced) should inure themselves to hardships, like good Souldiers as they have opportunities; and are called thereunto, they should proceed from a lower to an higher degree, from a less to a more grievous kind of suffering, till they can suffer to the utmost extremity for Christ. But I shall say no more by way of Arguments to perswade hereunto. I shall now answer an Objection or two.

The first Objection is this, I have much to lose, were it but a little I could part with it for Christ. *Ans.* 1. Who gave thee, or rather lent thee all that thou hast? who is the high Lord of all thy great Possessions? Job 1. 21. Job did acquiesces in Gods taking away, because of his giving, and judged it reason enough in so doing. Why then should not Gods giving, be a reason cogent, and sufficient for thy leaving all that thou hast; seeing all are but Talents that God hath entrusted thee with to improve for his glory. When therefore that ultimate end is more attain'd by losing, than keeping them, thou stands obliged thereunto; or else it's clear thou enjoyest an Estate for it's own sake; and so makest a God thereof, or self is thy  
supream

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supream end, and so thou art guilty of damning Idolatry.

2. Consider the Text; they are Goods indefinitely, so *Mat.* 19. 29. and so the quantity, and measure, or kind doth not alter, nor vary the Case, be it more, or less Christ requires of the; to make an offering of it to him, to maintain his Cause, and advance his interest in the World. This will be no Plea at the Bar of Christ, when thou art judged for this refusal to tell him thy Estate was larger then another mans. Let it be never so voluminous and vast, is it of more worth than Christ? and his Gospel? VVhat vain things do men make their refuge for a while in this VVorld.

3. He that hath but a little, its his all, and as much to him, as all thy Revenues are, so that in this respect God calls him to suffer the loss of as much, as he doth thee. This I might enlarge but I hasten to conclude, and wind up this Discourse.

4. If thou hast so much thou hast the more then to glorifie God with, and in this shouldest thou rejoyce; as he that hath the highest measures of Reason, and Learning, and all intellectual, and corporeal Abiliments, hath more than others to honour God with. And, he strictly requires

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quires, that all these should be imployed and improved for this supream end; so he that enjoys most of worldly Treasures, is in the best capacity to do what God commands, in Prov. 3. 9. *Honour the Lord with thy Substance*, and God is never so highly honoured with that, as when the loss of it is suffered for his sake, as might be largely, and strongly evinced.

5. This proves the more rotten at the Heart, whatever fair Paint is upon thy Face, and one day after all thy most specious Profession of Religion, thou wilt appear no more Religious than that young man spoken of, *Matb. 19. 22*. For it's not God (the supream good God) but inferiour good that hath the predominant interest in thy Heart, which is damnable Hypocrisie. And when thy Heart is eviscerated, and unboweld, when thy Soul is exenterated, and all its secrets expos'd to open view, and thy paint falls of before the Fire of God's wrath, and the hand of revengful justice plucks of thy mask, and Vizard than shall it appear to be so before Angels, and men.

2. Object. The second is, I have a Family (Wife and Children) to provide for? *An.*

1. This results from infidelity and unbelief,

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belief, that thou canst not trust God with thy Family, in the discharge of thy duty. That thou hast Faith to believe no further than thy sense can reach, or thou canst see with thy Eyes. Hath God commanded thee to do this, and will he forsake thy Wife and Children, when thou art obedient to his command. But what satisfactory answer can be given to men that are under the power of unbelief.

2. Consider what an effectual course thou takest to provoke God against thy Family; how justly may that which thou detainest, and withholdest from God, be a consuming Moth in all the rest, that thou hoordest, and heapest up for thy fame.

3. If thou dost lose, or impair thy estate for God he will take a more signal, and eminent care of thy Family, when thou art dead and laid in thy Bed of Dust, there's no doubt but the faithful God, will make good his promises to thy Wife and Children, a multitude of instances, might be produced to confirm this.

4. Be more deeply concern'd to get thy Children into Covenant with God; if this once be, he stands obliged to provide for them, only be thou (as thou oughtest to be) contented that he provide for them,

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them, as he according to his infinite wisdom, think fit. If they be not in covenant with him, but disobedient to his Laws, and Rebels against his Majesty; they deserve no Provision (much less that which is plentiful, to be Fuel for their Lusts) in this World.

5. Its better however thy Family suffer, and be in want for a few days here, than that thy soul should eternally perish hereafter: It's thy great wisdom to hazard the former, rather than the latter: It will be little comfort to thy soul, when it's in unquenchable flames, and feels the gnawings of the never-dying worm; to reflect upon a large Estate, and treasure left to thy Wife, and Children! Having said all this, let me now desire you to keep out of your hearts, what you have in your hands; with the Apostle, *Phil. 4. 12. Know both how to be abased, and how to abound: every where, and in all things to be instructed both to be full and to be hungry, both to abound and to suffer need. Get your affections fixt upon things that are above, Col. 3. 2.* Eye and view more this better and enduring substance frequently, revolve it in your thoughts, and forsake all things dispositively, and then it will be easie to do it declaritively, and actually:

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ally : Then let persecuting and sanguinary Popery come, or whoever you shall be persecuted by for your Religion ; to secure your Estates, you will not forsake the assembling of your selves together ( as the manner of some is ) *Heb. 10. 25.* purely to worship your God ; if you cannot do it publickly, you will privately ; that so you may possess this blessed Substance for ever, *Amen.*

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F I N I S.

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